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Enough of *Astronomy* is given to render the Newtonian system of the universe intelligible to general readers, which, being described in as popular a manner as the subject would permit, it is presumed will be an extra attraction to the work, and may cause it to become a source of scientific information, even to the most casual enquirer; clearness and precision herein having been most particularly the author's chief aim, in which he trusts he has succeeded sufficiently to merit notice.

In the latter part of the work, where the author has treated of "the Doctrine of *Nativities*," &c. *his* rules for ascertaining the particulars of individual fate, are, he presumes, superior to what any other author has given; being founded on a true philosophical attention to *cause* and *effect*, the result of actual observation, and therefore far more valuable than if they were the mere assertions of a former writer. The author likewise requests particular attention to *his* important discovery relative to the method of foreknowing those particular *times* of life, which are likely to prove more fortunate, or more remarkable than others, by the theory of "*Celestial Periods*;" a discovery which, after years of unremitting and patient labor, he feels proud in submitting to the notice even of the most erudite student in the art; as thereby may be perceived many hidden beauties in this sublime science, which would otherwise have escaped observation, while the peculiar simplicity, yet elegance, of the theory, and the demonstration it affords, will amply repay the student for the trifling pains he may take in acquiring it.

Next to the foregoing, may be mentioned, the easy rules which the author has laid down for finding and equating the various Celestial Arcs of Direction, in *nativities*, whether primary or progressive—the method of solving *Horary Questions*; and the brevity but perspicuity of the theory he has given, for foreseeing the destinies and revolutions of kingdoms, thrones, and empires, which constitute what is termed *State Astrology*. Being deduced from the actual position of the heavenly bodies at the instant of any eclipse, comet, solar ingress, or other celestial phenomena. These, with various other subjects of importance, will be found to render the principal part of the book most peculiarly interesting, and replete with select instruction in the different branches of the Astral science.

Pythagoras maintained that the world is actuated by a divine soul;

and when we come to examine that miraculous sympathy in nature, so admirably manifested between the heavenly bodies and the amazing body of water surrounding our earth, which is incessantly agitated by sympathetic influence, we are involuntarily brought to think of the doctrine of this ancient sage. No fact in philosophy is more indisputable, than that which assures us of the influence of the Sun, Moon, Planets, and Stars, on the Earth and its inhabitants. The continual and periodical change in the weather—the constant and the variable winds to which particular climates are subject—the phenomena peculiar to the several seasons, and many other effects that might, were it necessary, be pointed out; are proofs which render the existence of such planetary influence unquestionable. There is, however, one means more visible than either of those before mentioned, by which the reality of Astrological influence may be exemplified, and pretty well estimated; and that is, the alternate ebbing and flowing of the sea, or *the theory of the tides*; which, even the greatest incredulist in celestial philosophy, is compelled unequivocally to allow, *is produced entirely by the Solar and Lunar agency*. The phenomena exhibited in this department of nature, is so analogous to those operations on which Astrological doctrines rest, that it cannot be too closely examined into; and the more scrupulously it is brought into comparison with *atmospheric* fluctuations, the more these will be understood, and (it is presumed) the science of Astrology venerated.—Those persons who have taken the trouble to examine with attention the immediate influence of the luminaries upon the waters of the ocean, will, no doubt, come to this inference; namely, if those bodies do thus compel so gross a mass of matter as the *ocean*, to periodically toss and roll in a manner *contrary to its own nature, which is inert repose*; so must their respective influences operate to disturb and alter the state of every sort of matter whatsoever, sensible and insensible, that is connected with the earth.—For it is a conspicuous axiom in the Newtonian theory, "That every particle of matter in the universe is endued with a sympathetic energy or influence, by which it is capable of communicating imperceptibly with every other particle throughout the system of nature."

The whole surface of the human body, when moderately corpulent, is about fourteen feet square; and the pressage which occasions the rise and fall of the mercury in the thermometer shews, by its variation, that at one time, when the air is most heavy, such a body sustains a pressure externally of 33,905lb; while, when the *pressure* is the lightest, the pressure on the same body is not more than 30,624lb; and consequently an increase or decrease of weight equal to 3,281lb may be externally acting on the body of a person; and which change he may suffer every few hours, as the fluctuations of the mercury evidently proves.

Now we well know that this vast *external* pressure, could not be sustained unless it were properly counterbalanced by some adequate means of resistance within the said body; and some *internal* means of accommodating itself to these fluctuations of the atmosphere, which are supplied by the Author of Nature to every animal body. Yet that equilibrium which is necessary to ease, is constantly being disturbed; and agitations, which may be compared to the ebbing and flowing of the sea, are constantly being experienced by every living animal. In a body that is robust, and has all its members perfect, pulsation or the natural vibration of its organs will soon effect composure; but where any member or organ is out of order, the free and necessarily rapid circulation

of the internal matter is obstructed, and pain, or unpleasant sensations, are the consequence, nor will these cease until a perfect equilibrium between the internal resistance, and external force, has been restored.—Now the human body cannot be materially affected, without the *mind* partaking at the same time of those effects, whether agreeable or painful, from which it is plainly demonstrated, that the combined or contrary influences of the planets are constantly operating, to produce certain effects on the body and mind of every living being on the face of the earth, in a manner comparatively similar to the phenomena of the tides of the ocean; and that the lives and actions of men, and the fate of individuals and nations, are thus subject in a greater or lesser measure to planetary control.

Therefore (in the words of *Ptolemy*, that "Prince of Philosophers") "what therefore hinders, but that he who exquisitely knows the motions of the stars, and of the Sun and Moon, and is not ignorant of the times, nor the place, nor any of the aspects, and is further well skilled in their natures, and their efficient powers.—What I say, hinders any man thus furnished from knowing, both naturally, and suitably, the effects of all these *mixed* together, so that he may be able to foretel, in every season, the proper state of the air; as that it will be hotter or moister, which he may foreknow by a manifest aspect or ray of the stars and Moon to the Sun?—and as it is possible for him that is very well skilled in these matters before mentioned, to foretel the qualities of the seasons, what hinders but he may likewise predict concerning every *man?* for, from the state of the ambient at the time of the constitution of each, it is easy to know in general the quality and temperament of each person born; that such he shall be in body, and such in mind, and the future events, advantageous or disadvantageous, foreknown by the state of the ambient.—Therefore it is apparent that a presage is possible to be deduced from these, and such like, of the heavenly causes."

As to the absurd and foolish idea that it is superstitious, unlawful, or sinful, to study Astrology, a moment's reflection will convince to the contrary; since it will be manifest, from the perusal of this volume, that every problem is calculated merely by an arithmetical process, devoid of any thing resembling divinations. Likewise the consequent prediction is deduced therefrom in a demonstrative and strict mathematical way, according to a certain chain of causes, which for ages past have been found uniformly to produce a correspondent train of effects.—Where then consists its sinfulness or its superstition? since the whole system is founded on the result of actual observation.—If Astrology, which foretels future events by the courses of the stars, is sinful or unlawful, so were the labors of the late celebrated astronomer Herschel, who nightly pored over the starry heavens with his optic instruments, "guaging the firmament" as he expresses it, in search of discoveries.—And alike unlawful are the present labors of the astronomer royal.—*For be it remembered, that the Astrologer's horoscope is nothing more than a celestial map, chart, or picture, of the heavens, for a certain hour of the day, erected on paper, judged according to long established rules, which cannot be of itself either meritorious or unlawful;* since the map or picture of the heavens so cast and erected, as well as the stars and planets placed therein, does certainly exist in the heavens at that time, whether the Astrologer erects his horoscope or not.—And by predicting from the said configuration of the heavenly bodies, the Astrologer does but verify and fulfil that passage of the sacred scriptures, which positively declares,

that the stars and planets were created expressly for the benefit of man, the terrestrial lord of the creation; and that they were placed in the firmament for "*Signs*" of that which afterwards should come to pass.* Therefore, the same vindictive and bigotted spirit which would persecute or contemn the Astrologer for contemplating the heavens, and declaring, *in deference to the actual conviction of his mind*, that the stars *have* power over all sublunary affairs, would, in the dark ages, have sentenced Galileo to the stake, or banished the immortal Newton from the dwellings of civilized man!

To those persons, whether critics or otherwise, who judging from mere hearsay, and following the base track of slavish custom, would proceed to pronounce the condemnation of Astrology, without investigating its theory, or hearing aught in its *defence*, (contrary to the inimitable policy of British jurisprudence, which in every case wisely endeavours to sound the mysteries, and hear the merits of whatever is brought before the public tribunal,) the author would just ask, were an illiterate ploughman, or an ignorant cobbler, each of whom were ignorant of the theory of letters, to deny *in toto*, the laws of vision, the problems of longitude, parallax, refraction, or any of the more intricate theories of modern science, would they not instantly laugh him to scorn, for declaring his absurd denial, of that which his ignorant understanding would not lead him to comprehend? Certainly they would; and therefore let me impress on the minds of these gentlemen, that however learned they may be in other respects, yet if they deliver their unqualified *veto* against the doctrines of Astrology, without having first analysed and well examined its truth or falsehood *experimentally*, without proving by the application of its rules to their own horoscopes, that the influence of Saturn was not evil, nor that of Jupiter benevolent; or in a similar way, demonstrating by facts, the actual fallacy of the science, they are acting equally as absurd and ridiculous, as the ploughman or cobbler aforesaid, which must be self-evident to every one.—Therefore, let those who wish to explode our system, first remember the saying of *Plato*.

ΟΥΔΕΙΣ ΑΓΕΩΜΕΤΡΗΤΟΣ ΕΙΣΙΤΩ.

And until they have cast their own horoscopes, or proved from some *nativity*, or theme of heaven, that there is no truth in Astrology, the author can easily bear with their reproaches; and whatever pompous assertions they may bring forward, upon perusing this work, the author thereof, *as a believer in the system he vindicates, from experience*, will still have the best of the argument, in the opinion of every unprejudiced person.

Neither should the occasional failures of its professors, afford any argument against the *science* itself; since men do not condemn the scriptures, merely because heresies, and heretical schisms, have arisen there-

* I am well aware that it is quite unfashionable, at present, to quote scripture in support of my theory, but for the better proof of what I have advanced as above, let the candid and impartial reader consult GEN. i. 14, 15. DEUT. xxxiii. 14. PSALM xix. 1. and xix. 3. JUDGES v. 20. JOB xxxviii. 31. AMOS v. 8. JOB ix. 9, 10. WISDOM OF SOL. vi. 22. ECCLESIASTICUS xliii. 6, and numerous other passages of holy writ, where the influences of the stars is recorded.

from; nor do they deny the *art* of the physician, through his own inefficiency, nor explode the whole science of chymistry, merely because the chymist fails in some of *his* analytical experiments.—Why then should Astrology *alone*, which of all other sciences, claims the most serious and undivided attention, become the butt of incredulity, through the sins of its professors?

In looking deeply into the sympathies of nature, which we are constantly experiencing, we can hardly quarrel with those who have ascribed to them an agency more than we can comprehend. We see a gift of foreknowledge strongly implanted in the badger, the hedgehog, the fox, the hare, and almost every animal with which we are acquainted.—We see also that birds and reptiles have a surprising forecast: and who can fail to perceive effects constantly working between the heavenly bodies, and the bodies and souls of mankind—whether their exists an etherial effluvium that is communicated from one body to another, and which produces those strange sympathies we are witnessing, is not to be declared:—

"Nil sine magno
Vita labore dedit mortalibus."

HORACE.

we know they *are* produced; and being able to connect them with what we term "*planetary influence*," is sufficient to show, we have sound and sufficient ground-work for forecasting the effects incident to known causes—and this is *all* the Astrologer contends for in the "BOOK OF THE STARS."

Throughout the whole of the present treatise, the utmost care has been taken to faciliate the student in the knowledge of *each* Astrological problem. No *obsolete or difficult tables* are inserted therein, (merely to puzzle the reader, as too many writers have heretofore been guilty of,) and when to these considerations, are joined, the important *diagrams*—the judiciously selected *horoscopes*—and the elegant *engravings* which adorn, while they illustrate the work—the author confidently trusts it will appear evident, that neither labor, pains, nor expense has been spared to render the present volume the most valuable treatise on Astrology, that the English nation has yet produced—and more worthy of popular support than any work of the kind that has preceded it.

EXPLANATIONS AND REFERENCES

TO THE ILLUSTRATIONS.

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1. The Engraved Vignette Title.

An emblematical representation of the page of Ancient History, illumined by the light of Celestial Science, and thereby unveiling the secrets of future times, which the horoscope and the various Astrological signs are found to intimate.

2. The Hieroglyphic of the late Lunar Eclipse.

The ominous configurations of the Heavenly Bodies at the instant of the above occultation, are faithfully depictured, by a prophetic glance at their various effects; which the Engraving (by an eminent artist) clearly exhibits.

To face the Title Page.

3. The Illustrious Horoscope of the King of England.

An emblematical and Astrological view of the benefits conferred upon the British nation, *through the fated reign of this puissant monarch,*—and whose NATIVITY is seen replete with remarkable verifications of Astral influence.

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4. A WOOD ENGRAVING OF THE LATE PRINCESS CHARLOTTE'S FATAL HOROSCOPE.

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A MANUAL

OF

ASTROLOGY.

In the newspapers of February 1820, the death of a Mr. Samuel Hemmings was noticed. It was stated, that he had been an ironmonger and prosperous in trade—that he was born on the 4th of June 1738, *at nearly the same moment as his late majesty George III.* and in the same parish of St. Martin's in the fields;—that he went into business for himself in October 1760, *when his late majesty came to the throne;*—that he married on (the 8th of September 1761,) *the same day as the king;* and finally, after other events of his life had resembled those which happened to the late king, *that he died on Saturday, January 29th* 1820, *on the same day, and nearly at the same hour as his late majesty!*

Query. After such an authenticated and luminous instance as the foregoing, where the lives of two individuals born at the same moment, corresponded in every remarkable particular, *even in life and death;* can the Astrologer be justly accused of superstition or absurdity, should he pronounce the *fates* of mankind to be subject to planetary influence? Or can any rational mind, *upon mature and sober reflection,* attribute the foregoing most pointed agreement in their destinies—to mere chance?

A

MANUAL OF ASTROLOGY.

"Beautiful stars, in other days
The prophet's eyes might read your rays,
And tell of many a strange event
Of warfare and of warning sent."

HISTORICAL AND INTRODUCTORY REMARKS

ON THE ANTIQUITY, VERITY, AND UTILITY OF THE SCIENCE.

THE celestial science termed ASTROLOGY, or the doctrine of the stars, may be properly defined the art of *foreknowing* and *predicting* future events, by the motions, positions, configurations, and influences of the planetary orbs, and various celestial phenomena; as eclipses, comets, and peculiar aspects of the most powerful stars: deduced from various experimental observations of the philosophical enquirer, through a series of ages, commencing with the earliest known records; whereon is founded a system that neither the revolutions of empires, the fall of the mightiest monarchies, nor the *physical* changes in the moral and intellectual world, have been able to annihilate: but which, like the fabled phœnix of old, has not unfrequently arisen, splendid and beauteous, even from its own ashes. And

while in former times it might be compared to a mighty Colossus that overstrode all other sciences, commanding the submissive homage of kings and princes; or, like "the bright star of the morning," heralding the path of learning, and enlightening the way to knowledge: In modern times, it has not unfrequently, in its etherial circuit, asserted its supremacy above other perishable arts; by some remarkable prediction (or curious coincidence, as the fashion of the day is pleased to term it) that could not have been founded on any *natural* conjecture, but which like "a meteoric flash" has so enlightened the gloomy atmosphere of incredulity, that the thinking part of mankind, who are not content with judging these mysterious matters upon mere hearsay, have been half inclined to believe in the *possibility* of prescience by the etherial orbs.

> "Knowledge; by favour sent
> Down from the empyrean, to forewarn
> Us timely———————————
> For which, to the infinitely good, we owe
> Immortal thanks"
>
> MILTON.

The *antiquity* of the Astrological Science, and of Celestial Observations, may be fairly inferred from what was spoken by the all wise CREATOR of the universe; who is said in the sublime language of the sacred scriptures, to have "prepared the light;" to have formed the celestial orbs, and appointed them by the Almighty fiat, "*to be for signs and for seasons, and for days and for years.*" Whence it is probable that the human reason never existed, without some portion of this heavenly knowledge being diffused amongst mankind; because, independent of motives of curiosity, which may of themselves excited the wisest of the ancient philosophers, to contemplate the splendors of the celestial canopy—It is easy to perceive that some parts of the science answer such essential purposes to mankind, that they *could not* be dispensed with. Instance, the rising and setting of the planetary orbs and the constellations; peculiar to the *seasons*—whereby the antediluvians, no doubt, were enabled to order their most important transactions; so as

to cultivate the auspices of favourable periods; and apply the benevolent influences of the "Starry orbs" to the arts and customs of life. Indeed, the pastoral way of living, the serene unclouded sky and the longevity, not only of the antediluvians, but of the patriarchs of the first ages, were extremely favourable to astronomical observations; and hence we may trace the *causes* of the symbolically terrestrial signs, which mankind have by common consent placed to occupy the heavens. But those were probably not "exalted to the skies," until mankind had made some progress in *poetry;* which also is of great antiquity, having been practised in the very *first* ages of the world, whilst they "tended their flocks." Hence, also poetry and astrology should be combined *together*, as accompanying each other from the earliest ages; even in the antediluvian æra. This will not derogate from the dignity of these sciences, when it is remembered, that the ancient shepherds were not merely the vulgar, or illiterate of mankind, for in those times even *princes* did not think it beneath themselves to act as shepherds, and to "watch their flocks," or attend to pastoral affairs; which can be proved from many instances of the sacred history, of Laban, Jacob, David, Job, &c: nay, we know that several ages afterwards, many of the *chief magistrates* of ancient Rome, had been husbandmen themselves. Thus Lucius Cincinnatus was found at the plough, when he was called to be dictator: and Fabricius Curius and Camillus were no less skilled in the science of husbandry, than in the art of war.

Indeed it appears that husbandmen were in such esteem among the Romans, that they highly resented the least affront offered to any of them, of which Scipio Nasica was an instance, for he being a candidate for the place of *Edile*, meeting a plain countryman, took him by the hand, and jesting with him on "the hardness of his hands," the Romans so resented it that he lost the *Edileship*.

In the unrivalled poems of Virgil, particularly the "*Georgics*," the poet has enriched his work, in almost every page, with an *astrological* regard to the months, seasons, the ascending and descending *signs* and *constellations*, as though he had himself traced effects to their first cause; and by thus

availing himself of the accumulated wisdom of past ages, respecting the extensive sciences on which he wrote, he produced the most beautiful poem on the subject of husbandry that the world has ever beheld. While so just, are the greater part of his observations, and so extensively useful, that the principal part of them are put in practice in many places of the world, even at this very day. Amongst other beautiful references to the magnificent machinery of the heavenly host, the following, Georg. I. 335. beginning "*Hoc metuens cœli menses et sidera serva, &c.*" is very appropriate.

> "In fear of this, observe the starry signs,
> Where Saturn's houses and where Hermes join.—
> The sovereign of the heav'ns has set on high,
> The moon, to mark the changes of the sky,
> When southern blasts should cease."

It is also reported by the poet LUCAN (observes Dr. Johnson with "historical veracity") that Cæsar, the imperial "Lord of the world" "*noted the revolutions of the stars, in the midst of preparations for battle.*"

According to *Josephus*, the celebrated Jewish historian, "our first father *Adam*, was instructed in Astrology by *divine inspiration.*" Adam taught it to his posterity; for it appears that *Seth* was so excellent a proficient therein, "that foreseeing the flood, and the destruction of the world thereby, he engraved the fundamental principles of his art, in hieroglyphical emblems, for the benefit of after ages, on two pillars of brick and stone." Josephus affirms, that "*he saw himself that of stone to remain in Syria in his own time:*" and in the 3rd chapter of his first book, he says, that "man lived so long before the flood, to learn the arts and sciences, especially naming Astrology and Geometry," and in the same work he states, that Abraham, "having learned the art in Chaldea, when he sojourned into Egypt, he taught the Egyptians the knowledge of Arithmetic and Astrology."

The great sir Isaac Newton has the following remarks in regard to the *origin* of Astrology. "After the study of Astronomy

was set on foot for the use of navigation, and the Egyptians, by the heliacal risings and settings of the stars, had determined the length of the solar year, and by other observations had fixed the solstices, and formed the fixed stars into asterisms, all which was done in the reigns of Ammon, Sesac, Orus, and Memnon, *about a thousand years before Christ!* Nicepsos, king of Sais, by the assistance of a priest of Egypt, invented Astrology; *grounding it on the aspects of the planets,* and after the Ethiopians had invaded Egypt, those Egyptians who fled from him to Babylon, carried thither the study of Astronomy and Astrology. And so says Diodorus, "the Chaldeans in Babylon, being colonies of the Egyptians, became famous for Astrology, having learnt it from the priests of Egypt."

The *eastern nations* have ever been famous for their skill in these abstruse sciences, which in those countries have always served as a ruling principle for the public administration of the state. It is true that as Astrology is practised in those *despotic* countries, it is liable to very great abuse; and in too many instances has led the way to fanaticism and imposition. But these considerations should have no real weight with the character of the *science* in general, since the most meritorious of discoveries, the most pure theories of an abstract nature, are liable to the *same* objection; which in fact will always be the case, where the fallibility of human nature is concerned. According to the *oriental records,* the *birth* of Astrology is confounded with the epocha, of the creation of the world. We are informed by their historians, that the son of Misraim, NACRAWOUSCH, was the first Egyptian prince, and the first of the magicians who excelled in *Astrology* and (as they never fail to add) enchantment. Retiring into Egypt with his family, consisting of eighty persons, he settled on the banks of the *hill,* built *Essous,* the most ancient of the Egyptian cities, and commenced the first dynasty of the *Missraimian* princes, who were stated to be cabalists, diviners, and eminently skilful in the mystic arts. The most celebrated of these were NAERASCH, who according to oriental mythology, was the first who represented in figures and *images,* the twelve signs of the zodiac. GHARNAK, who had the folly to publish these mysterious se-

crets, till then concealed by his family. KHASSLIM, author of the nilometer. HERSALL, who devoted himself to the worship of idols. SEHLOUK, who worshipped fire; SOURID, his son, who erected the first pyramids, and who is also considered as the inventor of that wonderful mirror, which the ancient oriental poets have so much celebrated in their verses: and FIRAWNN, or Pharoah, the last prince of that dynasty, whose name was afterwards attributed to the most iniquitous kings of Egypt

Terrified by the predictions and menaces of Noah, this prince endeavoured to destroy that prophet, believing that he should prevent, by his death, the threatened deluge. It, however, destroyed him and his whole family. EFILIMOUN alone, chief Astrologer of his time, had the good fortune to save himself from that general desolation. Admonished in a *dream*, to seek refuge in the ark of Noak, he flew to Babylon, where he acknowledged the divine mission of that prophet, embraced the dogma of the unity of God, and was admitted into the ark with all his family. Forming an alliance with Noah's family, he became the ancestor of twenty-six kings of the *second* dynasty, and built the city of *Memphis*.

MISRAIM, his descendant, was the depositary of all the magical and Astrological secrets of the first ages of the world. All his descendants are said also to have excelled in these sciences, and in others which the *enemies of Astrology* have endeavoured to link *with* the science of the stars. From that prince was descended the celebrated ELBOUD-SCHIR, who surpassed all his ancestors in the great art of *Cabal*; and ADINE, his son, under whose reign the noted magicians HAROUTH and MAROUTH filled the east with their reputation: they were considered "as two demons escaped from hell." Under this reign the celebrated magician NEDOURE, established the worship of the great idol of the sun. This person, to whom *tradition* attributes a thousand astonishing and incredible events, was the author of that *inexhaustible vase*, which is mentioned by all the oriental poets.

Of his successors, they who were most distinguished in these *mysterious* sciences, were SCHEDAD, whom the orientals con-

sider as the *first* astronomer, and the father of the *signs* and celestial themes, *or houses of heaven,* which he formed from viewing the stars and constellations. MENNCAWOUSCH, the first who published *these* mysteries, and who is said to have circulated throughout Egypt several thousand copies of his work. He was said also to have been the inventor of warm baths; the institutor of the twelve religious feasts, in honor of the twelve signs of the zodiac; and is said, by his own single genius, to have discovered the secrets of the philosopher's stone: whereby the orientals affirm he acquired *"an immense treasure,"* by converting simple metals into gold and silver. MENAWOUSCH, who is said to have made an *ox,* the object of his adoration. When afflicted by a severe malady, he heard a voice announcing his death, except he should have recourse to the benign influence of that animal. Under *his* reign, Egypt was desolated by the *Arabians, who took this opportunity of learning from the Egyptians the Theurgic sciences,* by which they afterwards acquired such distinguished reputation.

To the unfortunate *view* of these sciences, Mythology attributes much of the cruelties of the Pharoah of Moses. Terrified by the alarming predictions of his Astrologers, who announced his death by the hand of a young Israelite, he commanded, *in the weakness of his mind,* that all the male children of that chosen people should be thrown into the Nile. The hand of omnipotence, which never fails even from the most unexpected and discordant causes, to produce the desired effect, if such be his divine will, ordained that *this* event should operate for the *deliverance* of the Israelites, and the ruin of the tyrant, who with his nobles and his whole army, were overwhelmed in the depths of the Red Sea. Amidst this general desolation, there being no male surviving on whom the widows could bestow the throne, the oriental writers affirm, that they chose DELUKE, the most aged amongst themselves, concerning whom they recount the following *tradition,* which is perhaps as *wild and singular* as any to be found in the oriental records.

"To preserve the state from foreign invasion, this queen had recourse to the enchantments of NEDOURE, the greatest female magician of the country. In the centre of the capital,

she erected a superb edifice of stone, *whose four doors fronting the four cardinal points, were decorated with figures and images, representing numerous armies.* Several thousand persons were day and night employed in the most active exertions. "Now" said she to the queen, "you may enjoy tranquillity, your capital and empire are exempt from danger. If an enemy should have the temerity to *approach* you, *combat him, by attacking the figures, which are on that side of the edifice, to which he directs his march;* cut off their heads, break their arms and legs, beat out their eyes: *the destiny of these figures shall be that of your enemies.*" The virtue of this magic edifice, says the historian, kept in awe all the neighbouring people; and *Egypt continued in prosperity during four centuries, till the epocha of the destruction of that miraculous building,* which began under the reign of LICASS, and fell down entirely under that of CAWMESS. It is strange, that the event *verified* the *baneful prediction* of the fall and ruin of that monarchy. In consequence of CAWMESS having afforded an asylum to the melancholy remnant of the Israelites, who were subjected and led into captivity by NABUCHODONOSOR; that savage conqueror, irritated by the contemptuous refusal of the Egyptian king, made war against him, and killed him in battle: this was followed by the massacre of one part of the nation, the captivity of the other, and *the entire ruin of Egypt.* This remarkable desolation, *which the Astrologers had predicted,* fortified more strongly the popular opinion of these occult sciences. They were perpetuated in the nation, notwithstanding the political revolutions which it successively experienced under the Babylonians, Macedonians, Romans, Persians, Greeks, and Mahometan Arabs.

Amidst the "crash of empires," the vicissitudes of ages, and the revolutions of public opinion, (which in no other instance had evinced such firmness) these sciences, but more especially ASTROLOGY, were preserved in Egypt from one generation to another; with various degrees of power and enthusiasm; now reigning "*Lord of the ascendant,*" and again suffering a temporary wane, as fanaticism occasionally overshadowed its sublime truths. Hence these sciences were circulated amongst the differ-

ent *Arabian tribes*, by whom they were as much respected as in Egypt: indeed the respect entertained for them by the Arabians in general, contributed in a great degree to the success of MOHAMMED. In his life we see the favourable predictions of many very celebrated Astrologers of his time; and among others, that of a priest of EUKEAZ, who told the uncle of the "Prophet," that all circumstances in his infancy conspired to announce that he would be an extraordinary man, and that his life should be guarded with the most vigilant attention. As also the prediction of another, no less famous in the art, who on being presented to him at Bassora, took Mohammed by the hand, and exclaimed with transport, "*Behold the Lord of the World, the Mercy of the Universe,*" &c. These predictions are said to have been corroborated by a remarkable vision, which Mohammed made known at the beginning of his enterprise. He declared, that in a dream he saw the two hemispheres recede in such a manner, as to show him distinctly the utmost extremities of the east and west. This he explained to his disciples, as expressive of the extensive territories and immense dominion which, by the decrees of heaven, were reserved for those, who in obedience to the *Cour'ann*, combated for his religion.

The annals of the *Othoman* empire, and the history of Mohammedanism, are replete with marvellous events, predictions, supernatural warnings, and ominous details; no less wonderful than the foregoing recitals; some few of which shall be related, since they will not only prove interesting to the curious reader, but will serve to give an idea of the spirit of that nation; and the extraordinary events which have sprung from their wild enthusiasm.

Osman I. experienced happy *presages*, respecting the future prosperity of his family. A *Scheykh*, who was an Astrologer, who passed a solitary life in the study of the occult sciences, came to him, and declared with enthusiastic rapture, that the prophet Elijah had appeared to him, and commanded him to announce, by his authority, the successful enterprises of Osman; that *he should be the brightest sun of the east, and that his posterity should reign over seven climates*; that is, over all the

habitable regions of our globe. Osman loaded the old man with caresses; he offered him a rich sabre, and a costly vase. He accepted only the latter, and left the young prince with many blessings. The prediction became fulfilled, so far as success and enterprise were concerned; and at the height of his sovereign power, Osman recollected the Scheykh, sent him valuable presents, and ordered an ample convent to be built in the city where he resided, with a considerable fund, which subsists even at present

The appearance of a *Comet*, determined the intrepid and ferocious TIMOUR, in the midst of his quarrels with BAYEZED I. to decide for war. He was at first impelled by terror, to prepare the means of *avoiding* a rupture with the Othomans, when he consulted ABDULLAH LISSAN, at that time the most skilful Astrologer of the east, and desired his opinion respecting the tendency of the comet. The Astrologer declared that this phenomenon having appeared to the west of his dominions, and of the constellation Aries, could only have an evil influence in regard to his enemies, and that it presaged the utmost disasters to the Othoman empire. Relying on this *prediction*, TIMOUR determined immediately upon war, refused every kind of accommodation, and entered at the head of a powerful army the dominions of the empire. The consequences of this war between the two heroes of the east, are well known; as also the *disasters* which befel the Othoman monarchy, after the fatal battle of *Angora*.

The death of MOURAD II. justified a strange *prediction*. This sultan was hunting in the vicinity of Adrinople; at the close of day, as he entered the city, a *Derwisch* placed himself on the bridge over which Mourad was obliged to pass; as soon as he perceived him, he fixed his eyes upon the sultan, and as he approached, exclaimed in an inspired tone, "You have no time, august monarch, to spare, to impede the progress of that abyss, which is the effect of our sins and prevarications against the divine law; you are just approaching the limit of your reign, *and the last moment of your life! The angel of death is already at your door;* open your arms, and receive with entire resignation, this messenger from heaven." These words made a

strong impression upon the monarch and his retinue; he immediately expressed his profession of the faith, and performed several acts of contrition. Convinced that this prediction was the decrees of heaven, from hearing that this *Derwisch* was the disciple of a profound Astrologer, he prepared for death, made his will, settled the succession to the throne, *and died on the third day;* notwithstanding (says the annals,) *all the aid of medicine,* and every exertion of his ministers, officers, and courtiers, to prevent the catastrophe.

The most favourable prognostics accompanied the accession of MOHAMMED II. *The Astrologers foretold that his reign should become illustrious by the glories of conquest:* he depended also on the circumstance of his proclamation, which happened on a Thursday, the 5th day of the week; and on his being the *seventh* sultan of his family. The following words of the Cour'ann were quoted: *"God hath blessed the fifth and the seventh."* These predictions had a powerful effect on the projects of this monarch, who became the conqueror of Constantinople, the destroyer of the Greek empire; *and one of the most illustrious princes of his family* for genius, talents, and taste for learning.

SELIM I. previous to his turning his arms against Egypt, consulted a celebrated Astrologer, who resided at *Damas,* and living like a hermit, had the reputation almost of a saint. He assured the sultan *that victory should attend his steps;* and that the kingdom of Egypt should be subject to his power. In the transports of his joy, SELIM loaded him with kindness and honor; he would not however depart from him, till he had learned the *fate* and duration of his reign. The sage refused for some time to comply with his request, but at length obliged to yield to his earnest solicitation, he informed him *"his reign would conclude before the expiration of nine years;* but that from its glorious events, he would hold a distinguished rank in the history of nations." At these words, *Selim* observed a melancholy silence, which was only interrupted by deep sighs and accents of grief. After a gloomy pause, he desired to know the *horoscope* of prince SULEYMAN, his son. "He shall be happy," replied the hermit. "He shall reign near half a cen-

tury, and be equally distinguished by his splendid actions and warlike virtues." The above observation determined the sultan to march against his enemies, and the event having corresponded with the prediction, he from that moment became a prey to fatal melancholy, and died in the *ninth* year of his reign.

As the hermit had *foretold,* his son, SULEYMAN I. ascended the throne, attended by a thousand presages respecting the future splendor of his reign, and the prosperity of his empire. These favourable predictions were chiefly founded on the good fortune which the Arabians attribute to whole numbers, since this sultan was born in the 900th year of the Hegira, and was the *tenth* monarch of his family. Prompted by these circumstances, SULEYMAN undertook those enterprises which rendered his reign so illustrious. He extended the limits of his empire on our continent in three directions, and his reign was indeed the most *prosperous* period of the monarchy.

In the reign of SELIM II. (1572) there appeared a *Comet,* which had the brightness and magnitude of *Venus.* This excited his apprehensions, which were augmented by the predictions of his Astrologers, who declared that this phenomenon announced *the calamities which excessive rain* would inflict upon the empire. Forty days afterwards, says the historian, "*they imagined themselves threatened with an universal deluge:* incessant rains overflowed his dominions in Europe and Asia; laid waste three of his chief cities; swept away on all sides, men, cattle, houses, and rendered impassable, during several weeks, the bridges and public roads! This *prediction,* which is well authenticated by historians, affords a striking instance of the singular skill possessed by the Arabian Astrologers, and how astonishingly correct those rules must have been on which their presages were founded.

The death of MOHAMMED III. was likewise extremely singular and remarkable. On entering the seraglio, he met one day a *Derwisch,* who exclaimed in the following terms: "O august monarch! do not slumber over your situation. *I announce to you a melancholy event,* which will happen *in fifty-six days* from the present time. The sultan was agitated by

this address. He soon after sickened, and really died on the *fifty-sixth* day.

Some months previous to the death of MOURAD IV. an *Eclipse* of the Sun, alarming this monarch, he wished to consult a mysterious volume, which *Selim I.* the conqueror of Egypt, had brought from that kingdom, with many other curiosities, which are still carefully preserved in the seraglio. It is believed that this volume, written in cyphers and magic characters, mentions the *name and destiny* of every sultan, and of every sovereign, who will reign over Egypt to the end of the world. After long and studied diligence, he fancied that he had discovered *his own name,* and his approaching *death.* In the anguish of grief he shut the volume, and denounced a thousand anathemas against whoever should hereafter presume to open it. His agitation was still further increased, on hearing that a Scheykh from Mecca, who was considered at Constantinople as a most skilful Astrologer, had privately predicted that the month of *Schewal,* in which the sultan was born, would produce in that year (1640) *something unpropitious,* and that alms should be speedily delivered to avert the impending evil. MOURAD IV. ordered these preventives to be profusely used; he even opened the public prisons, and set all at liberty except assassins; but a prey to his fate, he fell sick and *died* the 16th day of the month of *Schewal.*

"The arcana of Astrology," as a judicious writer observes, "constituted a main feature in the doctrines of the Persian magic," to which the following extract from the "Ancient Universal History," is appropriate. "In the reign of Darius Hystaspis, king of Persia, flourished *a celebrated Astrologer,* whose name was Gjamasp, surnamed Alhakim, or "the wise." The most credible writers say that he was the brother of the king, and his confidant or chief minister. He is said, by the most credible historians, *to have predicted the coming of the Messiah;* and some treatises under his name are yet current in the east. Dr. Thomas Hyde, in speaking of this philosopher, cites a passage from a very ancient author, (having before told us that this author asserted there had been among the Persians ten doctors of such consummate wisdom, as the whole world

could not boast the like. He then gives the author's words.) Of these the sixth was *Gjamasp*, an *Astrologer* who was counsellor in Hystaspis. He is the author of a book intitled *Judicia Gjmaspis*, in which is contained his judgment on the Planetary Conjunctions: *and therein he predicted that Jesus should appear;* that Mohammed should be born; that the Magian religion should be abolished, &c. Nor did any Astrologer ever come up to him. "But of all the provinces of Persia, *Chorassan* is the most famous for producing great men in that art; and in Chorassan, there is a little town called Genabed, and in that town a certain family, which for six or seven hundred years past, has produced the most famous Astrologers in Persia. And the king's Astrologer is always either a native of that place, or one brought up there."

By the foregoing historical researches into the records of the Oriental Nations, we have given *their* account of the origin and beginning of the Celestial Science; but the ancient *Greek and Roman* historians affirm, (particularly Diodorus Siculus) that *Hercules* first brought Astrology into *Greece*; and Plutarch reports, that Hesiod practised the art. But another ancient writer (Philostratus) states, that Palamedes, *before the siege of Troy*, was esteemed skilful in Astrology; and was the first that limited the course of the seasons, and the order of the months by the solar motion. *Anaximander*, and his scholar Anaximenes, were learned in the art of Geometry and Astrology, if we may believe the ancient historians; as the one is said to have discovered Geometrical Astronomy, the other the obliquity of the zodiac. *Thales* and *Democritus* also gained a singular name in the annals of ancient history, by their foreseeing, the one a dearth, the other a plentiful crop, of olives, whereby they not only enriched themselves, but are said to have confounded the despisers of their art. *Hippocrates*, the father of medicine, is said to have foretold the plague, which took place long before it happened; and relying on the verity of his foresight, it is stated by historians, that he sent his scholars abroad into different cities, to be prepared for the dreadful calamity. In consequence of this, it is said that "all Greece looked up to him as a God, and decreed to his name the sacrifices of Her-

cules." *Anaxagoras* is said to have been so addicted to Astrology, and the contemplation of the heavenly bodies, that he "accounted not the earth, but the heavens to be his country." Affirming himself born for no other purpose than to contemplate and behold the Sun, the Moon, and the rest of the celestial orbs. *Thales* is known also to have predicted that great Eclipse of the Sun, in the time of Astyages, which presaged those mutations in Asia that afterwards took place. *Apollonius Tyaneus* is said to have travelled over the greater part of Egypt, India, Persia, and Chaldea, growing to that admirable perfection in the celestial art, that for his oracular presages, he was by the persons of those times, "reputed almost as a God, in the shape of man." He is said to have written four books of Astrology, which were lost in the confusion of those dark ages. These, with numerous others of the ancient worthies, are on record as delighting in the astral art. The poet *Virgil*, who has been before quoted, and who was a great mathematician, which in the sense of those times, always included *Astrology*, and skill in the Chaldean mysteries, describes his hero *Eneas*, as being born under the favourable influence of *Jupiter*, *Venus*, and the *Sun*. *Horace*, *Persius*, and even *Augustus* himself, thought highly of Astrology. In latter times, we have on record the famous prediction relative to *Picus*, earl of Mirandola, who from his antipathy to the art, was surnamed the *Scourge* of Astrology, who being foretold by three different Astrologers, *that he should not live above the age of thirty-three years*; flattering himself that the art and its predictions were false and groundless, as if he could (as Sir Christopher Heydon observes) "wrangle away death, by writing against Astrology." Lo, while he sought to prove the art vain, *his own death*, concurring *exactly with the time foretold by the Astrologers*, confirmed it to be true; and more actually confuted that which he had written against it, than if all the world besides had conspired to answer him. This is perhaps the most striking instance on record as to the truth of the art.

In the writings of *Nostradamus*, the Gallic Astrologer, are to be found almost every important event, that for centuries past has taken place. A writer in the Gentleman's Magazine

(in December 1824) has pointed out to its readers the truth of two remarkable prophecies; one regarding the death of Henry II. of France, who was killed at a tournament, by an unlucky thrust in the eye, through the gilt bars of his royal helmet; which event was prophecied and printed full three years *before it happened*. The other, a more remarkable one still, of the French revolution, wherein Nostradamus predicts "that the Christian religion would be abolished in France, and many of the nobles and clergy put to death." This prophecy was likewise in print so early as the year 1556, or near 242 years before the event, which was certainly an instance of singular skill in this great Astrologer.

No less extraordinary to those who are ignorant of the firm principles on which this art is founded, was the prediction of *Guido Bonatus*, an Italian Astrologer; who being at a city in Italy when it was closely besieged, he elected *a proper time* for the earl of Montserrat to make a sally, *predicting* that the earl would rout his enemies and obtain a complete victory, but not without receiving a slight wound in the knee; and that the earl might be more assured, Bonatus marched out with him, carrying every necessary to dress the wound! The event corresponded accurately and fully with the prediction; for the enemy was vanquished totally, and the earl wounded, punctually as he foretold.

Valentine Naibod, a celebrated Astrologer of Padua, from the rules of Astrology, predicted his own death in the following singular manner. Living at Padua, he spent his time in study, and having considered his own nativity, he found some directions approaching, that gave him ground to fear he should "*be killed or wounded with a sword*;" to prevent which, and to shun the fate he apprehended, he took in all sorts of provisions from abroad, to serve him for some months to come; shut and barred all his gates, doors, and windows: and resolved to continue there to avoid the mischief. In the mean time, it happened that some thieves went by, and seeing the house made so secure, supposed, no doubt, that there must be some great wealth therein; and in the night time, breaking into the house

and meeting with the master thereof, they *barbarously murdered him*, as his horoscope foretold.

Michael Scot, a mathematician and Astrologer of the thirteenth century, was much esteemed by the emperor Frederic II. He predicted that the emperor should die at *Florence;* which prediction was answered by the event. He likewise foretold that himself should die *with the fall of a stone;* which happened accordingly; for being in a church at his devotions, *a stone fell from the roof*, which gave him a mortal wound. His singular predictions caused him to be accused by the vulgar for a magician, although his contemporaries report him as a man of learning, and a great divine.

Antiochus Tibertus was one of the most famous Astrologers of the fifteenth century; and although his death was very unhappy, yet his singular predictions render his name immortal.

He was a native of a town in Romagna: a certain officer carried him to Paris, where he studied; and where following the bent of his genius, he applied himself to the occult sciences, or rather to all the branches of that secret and curious art, called *natural magic.*

Considering in his own mind that this science had been decryed from its having been mostly in the hands of bold, ignorant, and profligate persons, he thought to restore it to its former credit and repute, by giving it all the advantages that could possibly be derived from physic, mathematics, natural philosophy, history, and the fine arts; of which he was a perfect master. The pains he took in this respect, were attended with rather more success than he anticipated: so much indeed, that before he quitted France, he had attained a very high reputation, and was considered as the cleverest Astrologer of the day.

Upon his return to his native country, where that sort of knowledge was in the highest repute, he found it *necessary*, for his own security, to ingratiate himself with some of the petty tyrants, or little princes, that were possessed of the several cities and territories in Italy. Nor was it long before he gained the confidence of *Pandolfo Malatesta*, at that time sovereign of Remini, with whom he lived in the greatest

ease and credit. His reputation was quickly raised to such a height, (as well by the curious books he published, as by the happy verification of many of his predictions) that his house was continually thronged, either with visitors, who were persons of distinction, or clients who came to him for advice; so that in a very short time, he amassed a competent fortune: and as he was esteemed, courted, and beloved by persons of the highest rank, he might, according to appearances, have promised himself a comfortable journey through life, and a peaceable passage out of it, in his old age. But fate, (to whose decrees Antiochus Tibertus was no stranger) had it seems willed otherwise. In a word, he has established his fame to posterity by *three incontestible predictions*; one with respect to his most intimate friend; another in regard to himself; and the third, relating to the prince his patron. Each of them wholly *improbable* at the time they were delivered; all of them inscrutable, by the rules of *human* policy or prudence; and yet all *exactly* accomplished.

This friend of his was *Guido de Bogni*, one of the greatest captains of his time, as well as one of the bravest and boldest men that ever lived. He was very earnest with Tibertus to reveal to him the secret of his destiny. After considerable reluctance, this great master of his art declared that Guido would certainly *lose his life by the hands of one of his best friends*, upon an ill-grounded suspicion. Some time after this, Tibertus calculated his own *nativity*; and made no scruple of declaring that himself was fated *to lose his head* upon the scaffold.

Pandolfo, his patron, would likewise have his horoscope calculated, which Tibertus would willingly have declined; but finding it impossible, he would not hazard the credit of his art by telling a falsity; and therefore, although he was at that time the *richest* person in all Italy, Tibertus ventured to acquaint him, that *after suffering great want*, he would *die in the common hospital* at Bologna.

Not long after this *Guido* was made commander-in-chief of the army of Pandolfo, the aforesaid prince, and patron of Tibertus, upon which the count de Beulivoglio, who was father-in-law to that prince, wrote him a letter, in which he assured him,

" that he had made a shepherd of a wolf," and that Guido " was actively intriguing with the pope, and had promised to deliver up the city of Remini, whenever he desired it." The tyrants of Italy were never men of much discernment, and therefore the prince Pandolfo, as soon as he had this information, made a great entertainment, to which he invited all his favourites, and among the rest *Guido,* and *Tibertus* the Astrologer. At this supper *Guido was stabbed,* (exactly as the former *predicted*) and as it was suspected that Tibertus, from his great intimacy with him, might have some share in the conspiracy,—*He was thrown into a dungeon,* and loaded with irons.

It may easily be imagined that Tibertus passed his time very unpleasantly in this dismal situation, and therefore it will not be deemed surprising, when it is stated, that he endeavoured to seize the first opportunity of escaping which offered. It seems the gaoler to whose care Tibertus was committed, had a daughter of singularly mild and gentle manners, whom he at length persuaded to furnish him with the means of breaking out of his dungeon into the castle ditch, from whence he might easily escape.

In the interim, count Bentivoglio had discovered that the information he gave his relation was ill-founded; and of this he sent him an account, as soon as it was in his power; at which news Pandolfo was infinitely affected, and grieved at his late rash and cruel measures.

It was however impossible to recall his unfortunate general *Guido,* from the grave; but he gave instant orders that Tibertus should be set at liberty. The persons who brought these orders, came just at the fall of night, and strange to say, precisely at the time that the Astrologer had forced his passage into the ditch, where, after a slight search they found him.

When this was reported to the tyrant, his former suspicions returned upon him with redoubled vigour; and recollecting at the same time, the prediction of Tibertus, that he should be deprived of his patrimony before his death, he concluded that the first information could not be groundless: but that, without doubt, the Astrologer must be concerned in some such pernicious design. To free himself therefore from these apprehen-

sions, he gave orders that the next morning Tibertus *should be beheaded,* before the prison gate: and thus the *second* prediction was verified, in a manner equally strange, and out of the reach of human foresight to penetrate unassisted by the rules of art. Let us now proceed to the *third* prediction, which really took place not long after.

It is to be observed that though the intelligence of the count proved false, with respect to the persons concerned, which very probably was the effects of his own suspicions, yet his information was right enough in the main; for a conspiracy was actually carrying on, to place the city of Remini into the hands of the pope: and it was accordingly seized by the Duc-de-Valentinois, not long after; but in the confusion which this occasioned, Pandolfo made his escape. He fled for some time from place to place, vigorously pursued by his enemies, and meeting (as is generally the case of tyrants) with very few friends; at length, having endeavoured to sow dissension among his own children, he was abandoned by them, and every one else; inasmuch, that falling ill of a languishing disease *at Bologna,* where nobody cared to take him in, he was at last *carried to the hospital, where he dragged out the remainder of his days in penury and pain,* and at last *died there,* as the Astrologer had foretold.

At the birth of Louis XIV. the king of France, the gentlemen of the Royal Academy of Inscriptions, caused a splendid medal to be struck to commemorate the event. Around this medal was placed the twelve signs of the zodiac, forming the twelve houses of heaven. The planets were placed in the same degrees as they then occupied in the heavens. The following was given as the *interpretation* of the celestial theme. "The sun, who gives perfection to the other planets, is in the mid-heaven; Mars, lord of the ascendant, in reception with Jupiter, the protector of life; Saturn, the enemy of nature, is in his dignities, which makes him less malevolent. The moon is in conjunction with Venus; and Mercury, in his house of predilection to the sun, but out of combustion, giving a superiority of genius in the most difficult enterprises; which his being in square to Mars, is not able to abate." Such was the interpretation of

this monarch's *horoscope*, which was figured in the midst of this medal, by a rising sun. The king was placed in the chariot of this glorious planet, of which Ovid has given us a description. This chariot was drawn by four horses, guided by victory. The inscription was in these words: "ORTUS SOLIS GALLICI." "The rising of the Gallic Sun," and the exergue thereof, contained this other inscription. "SEPTEMBRIS QUINTO MINUTIS 38 ANTE MERIDIAN, 1638." This curious medal exhibits a remarkable instance of the high reputation in which Astrology was held at the period of its formation. Neither were the *predictions* of the Astrologers, relative to the celebrity of the future "Grand Monarque" unfulfilled, as history is sufficient to prove.

In the reign of the *Stuarts*, we have many striking accounts of remarkable predictions and celebrated Astrologers; but the chief amongst these (and indeed in the History of England) was the renowned Astrologer *William Lilly;* amongst a series of Astrological Hieroglyphics, relative to the fate of the English nation, and to last for several centuries; Published by him in 1651, were two *immediately succeeding* each other; the *first* of which represented several dead bodies in winding sheets, a church-yard with sextons employed, and cart-loads of dead emptying into the graves. The *second* was a view of London Bridge, on both sides the water, and the city of London in flames. Nothing could have more *unequivocally predicted the Plague and dreadful fire*, (which really succeeded each other, as did these hieroglyphics) than the above forewarnings. After the *fire*, and when Lilly had for some time retired from business, and lived at Richmond, the House of Commons sent him an order to attend at their bar; when appearing, the speaker informed him, that "as he had fifteen years before *predicted* the Plague and dreadful fire, the House wished to ask him, if he could give any intelligence concerning the causes or authors thereof?" Lilly answered, "that the House might readily believe, that having predicted it, he had spared no pains to investigate the cause, but that all his endeavours had been ineffectual; from whence he was led to attribute the conflagration, to the immediate finger of God." It is singular, that

what this profound Astrologer was unable to discover, *every one else has failed in,* even the usual lights which the revolution of ages generally throw on subjects which, at the period of their *transaction,* may be enveloped in casual gloom, in this instance have totally failed to give any real information as to the actual perpetrators of the above calamity.

No less singular was this distinguished Astrologer's presage respecting Charles I. In a volume of "Lilly's Astrology," purchased at the sale of the Duke of Marlborough's library, there is the following curious note. "The immediate use which Charles I. made of one thousand pounds, which was sent to him at Hampton Court, was to consult Lilly the Astrologer." "*I advised him,*" says the sage, "*to travel eastward, whereas he travelled westward, and all the world knows the consequence.*"

The *death* of William, earl of Pembroke, was foretold by lady Davy's, *to happen on his birth day* in the year 1630 (which is mentioned in Rushworth's collections). When evening came, the earl cheerfully took notice "how well he was," saying "he would for lady Davy's sake, never trust a female prophetess again." He was notwithstanding found *dead in his bed* next morning!

In still more recent times, we have the instance of a remarkable prediction relative to the late fallen emperor NAPOLEON, by a celebrated French Astrologer. Observing that in Napoleon's horoscope "the planet Saturn was in the house of honor, he declared, without hesitation, that "at the moment when the *meridian* altitude of his power should be obtained: from *that* period he should meet with a *decline,* as rapid as his elevation and be finally *deserted* by his friends." After the fall of Napoleon, this circumstance was noticed publicly in the French journals. And if Napoleon's horoscope *were* correct, the above configuration of the "evil orb" was quite sufficient to authorise the aforesaid prediction, on the most rational grounds.

Numerous other instances are on record, which we could readily adduce in support of the astonishing verity of this art, in judicious hands; but let those suffice. The *Sacred Scriptures* abound with the most beautiful imagery, derived from the heavenly host; thus we are told by the inspired writers,

that "they fought from heaven, *the stars in their courses fought against Sisera.*" Again, "so let all thine enemies perish; but let them that love him, *be as the sun, when he goeth forth of his might:*" and according to the most ancient and approved Astrology, "the person who shall have the *sun for his significator*, well dignified, will be invincible in battle." In another place, the sacred writer declares, "the *sun* shall not smite thee *by day*, nor the *moon by night*," which plainly refers to the office of *Hyleg*, or what is termed by Astrologers, "the Lord of life," which is always chosen from "the sun by day, and the moon by night." Also it is declared, that "*to every thing there is a season, and a time to every purpose under heaven*," &c. which plainly relates to the doctrine of "*Astrological Elections*," or the choice of appropriate "times and seasons," for the most important purposes; wherein it is observed, that "there are times so peculiarly propitious to the spirit of enterprise, that if a man were to go out to battle, although assisted by a comparatively small force, yet he shall obtain the victory; while there are other times, when with a mighty army, more completely equipped, instead of laurels, he shall acquire nothing but disappointment and disgrace." The sacred writers also speak of the "sweet influences of the Pleïades," and the "bands of Orion." In short, wherever we search, whether amongst sacred or profane historians, numerous instances are to be found, which set forth the astonishing presages of this formerly resplendent science; which even in the ruins that time and the revolutions of public opinion have brought upon it, is grand and magnificent, and like the starry host, from which its principles are derived, continues wherever its stupendous footsteps are traced, to soar above all other arts, even by the lofty and dignified nature of its pretensions; but when these pretensions are backed by truth, and demonstrated by the light of philosophic research, it may be asserted, without fear of contradiction, that there exists not a science more truly sublime, or more generally interesting, than the *celestial science of the stars.*

ELEMENTARY

PRINCIPLES OF THE SCIENCE.

"These are thy glorious works, parent of good!
Almighty! Thine this universal frame,
Thus wondrous fair! Thyself how wondrous then!
Unspeakable! who sitt'st above the heavens,
To us invisible, or dimly seen
In these thy lowest works! yet these declare
Thy goodness beyond thought, and power divine!"

MILTON.

WERE a disbeliever in the "celestial influences" to be told that it could be *proved* by facts of the clearest demonstration that all mankind are (more or less) believers in Astrology, he would probably be inclined to dispute the veracity of the speaker. Such, however, is really the case; since all men are subject to the change of seasons, the periodical returns of heat and cold, light and darkness, which as well as the ebbing and flowing of the tides, are the most prominent parts of judicial Astrology. *Planetary influence being in these universally felt and admitted; and thus all men are Astrologers,* though it is apparent that but very few have either the candour or sense to acknowledge it. Changes in the weather, and all the various phenomena which affect the atmosphere, proceed from the same cause, which is neither more nor less than the various positions and configurations of the stars.

It is justly observed by an erudite writer, that "every sublunary event has its origin in planetary influx," and as *Locke*

observes, "the change or removal of any orb, although incomprehensibly distant, would cause things to put on a very different appearance." The dispositions, habits, and fortunes, not only of men, but of every organized being that does or can exist, are derived from the same source; and the infinite variety of action and counteraction, arise from the infinite variety of causes, operating against each other, in which the less is of course overcome by the greater. Nothing can be a stronger proof of Siderial influence, than the strange succession of fortunate and unfortunate events experienced by many individuals. The whole lives of some are a succession of disasters, and all their exertions terminate in disappointment. Injudicious conduct, no doubt, will produce misfortunes; but there are thousands to whom no blame can be attached, who are injured and ruined by a *strange coincidence* of circumstances, which no human prudence could foresee or prevent. Certain times are peculiarly disastrous to certain people; and in families, numbers will frequently die nearly together. This is probably owing to some resemblance in their *horoscopes*, a thing very common amongst relatives.

It was only in latter times that the sciences termed Astronomy and Astrology were divided. Until the end of the *sixteenth* century they had reference to one and the same object; and as the discoveries in Astronomy, if not the foundation of the whole system, with very few exceptions, are wholly attributable to Astrologers, so far as dividing the heavens into appropriate constellations, and discovering the laws and natures of the primary planets, which have been known for several thousand years.—We think proper, even at this day, to call the whole principles of this science, (including the *principia* of Astronomical knowledge) by the name of Astrology, which it formerly justly maintained.

The certain principles upon which the science rests, even in its *elementary form*, are proved by the calculations of eclipses, as we can hereby determine, not only that the luminaries of day and night will be obscured, but we can pronounce with certainty, at what particular point of time, and to what particular extent such obscurations will happen, and exactly how

long they will continue. By its assistance, geographers are enabled to ascertain the true figure and size of the earth, and the situation and extent of countries; chronologists can compute the measure of the year, and navigators can determine the longitude of places, and direct their courses through the trackless and stormy ocean, with correctness and safety. As it is our intention in the present treatise to give as much instruction in as small a compass as can possibly be done, we shall not detain our readers with any further preliminaries, but proceed to a view of the

SOLAR SYSTEM.

"O Sun!
Soul of surrounding worlds! in whom best seen
Shines out thy Maker!
'Tis by thy secret, strong, attractive force,
As with a chain, indissoluble bound,
Thy system rolls entire.
Informer of the planetary train!
Without whose quick'ning glance their ponderous orbs
Were brute unlovely mass, inert and dead,
And not, as now, the green abodes of life."

The *solar* system, which the moderns have adopted, was taught by *Pythagoras*, revived by *Copernicus*, confirmed by *Galileo*, *Kepler*, and *Descartes*, and finally established by the great sir Isaac Newton; yet it is not generally known that Sir Isaac Newton began to study astronomy, *solely for Astrological pursuits*; so that even here, the world are indebted to what the ignorant and prejudiced term "a superstitious science," for the beautiful system, which this great philosopher established, on laws probably as immutable as those of the universe.

According to this system, the sun is placed in the centre, from which it never moves: but from observations, made upon its spots by our modern Astronomers, it is found to turn round its own axis, from west to east, in about twenty-five days. The planets called *primary*, revolve round the sun at unequal dis-

tances. Their names are *Mercury, Venus,* the *Earth, Mars, Ceres, Pallas, Juno, Vesta, Jupiter, Saturn,* and Uranus or *Herschel.* They also move in the order in which they are here mentioned. To this system, belong other spherical bodies, which move round *their* respective *primary* planets in the same manner as the primary planets move round the sun, from the west to east; except those of Herschel, which appear to move in a contrary direction. These are called secondary planets or *Satellites.* The most conspicuous is the moon, which moves round the earth, in something less than twenty-eight days; *four* revolve round Jupiter, *seven* round Saturn, and *six* round the Georgium Sidus or Herschel.

It is important to remark the distance of the *primary* planets from the sun, and of the *secondary* planets from their primaries, and also the times of their revolutions; because we are hence led to see more clearly the excellence of the Copernican system, according to which the motion of all the planets are regulated by one universal *law;* viz. the squares of the periodical tines of the planets are to each other, as the cubes of their mean distances from the sun: and the same law is established with respect to the secondaries, in revolving round their primaries.

The planets are retained in their orbits by the united operation of the *centripetal* force, by which a body is attracted to the centre of gravity, and the *centrifugal* force, by which it endeavours to persevere in a straight line. These two powers mutually balancing each other, like action and re-action, retain the planets in their orbits, and compel them to make their respective revolutions through the azure fields of space.

"With what an awful world revolving power,
Here first the unwieldy planets launch'd along
The illimitable void! there to remain
Amid the flux of many thousand years,
That oft have swept the toiling race of men
And all their labour'd monuments away.
Firm, unremitting, matchless in their course,
To the kind temper'd change of night and day,
And of the seasons ever stealing round
Minutely faithful: such the all perfect hand
That poised, impels, and clearly rules the whole."

YOUNG.

A CELESTIAL TABLE OF THE MAGNITUDES, PERIODS, AND REVOLUTION OF THE PLANETS,

calculated and arranged from the latest and best Authorities.

Sun and Planets.	Annual periods round the Sun.	Mean distance from the Sun in Miles.	Diameter in English Miles.	Diurnal rotation on its Axis.	Place of its ascending Node.	Place of its Perihelion.	Orbit inclined to the Ecliptic.	Eccentricity of its Orbit in Miles.
☉. SUN	d. —— h.	——	886,149	25days 14hrs.	dg. — m.	dg. — m.	dg. m. s.	——
☿. MERCURY	87 23	36,814,721	3,108	24h. 5m. 28s.	♉ 16 11	♊ 10 14	7 0 9	7,434,424
♀. VENUS	224 17	68,791,752	7,498	23h. 21m.	♊ 15 2	♌ 8 52	3 23 33	492,000
♁. EARTH	365 6	95,000,000	7,964	24h. —	——	♋ 9 49	0 0 0	1,618,000
☽. MOON	365 6	95,000,000	2,144	29d. 12h.	Variable.	——	5 9 3	12,960
♂. MARS	686 23	144,907,630	4,218	24h. 39m.	♉ 18 10	♓ 2 44	1 51 20	13,463,000
⚳. VESTA	1,335 5	225,435,000	238	Unknown	♋ 13 1	♐ 9 43	7 8 46	21,015,053
⚵. JUNO	1,591 0	253,380,485	1,425	——	♍ 21 7	♉ 23 19	13 2 28	63,588,343
⚳. CERES	1,681 13	262,903,570	162	——	♊ 20 55	♌ 26 40	10 37 34	20,598,130
⚴. PALLAS	1,681 18	262,921,240	110	——	♍ 22 33	♌ 1 44	34 37 8	64,516,673
♃. JUPITER	4,330 14	494,499,108	89,069	9h. 56m.	♋ 8 36	♈ 11 27	1 18 30	23,810,000
♄. SATURN	10,759 1	907,089,032	78,730	10h. 16m.	♋ 22 4	♊ 29 30	2 29 35	49,000,000
♅. HERSCHEL	30,445 18	1,822,000,000	34,170	Unknown	♊ 13 0	♍ 17. 38	0 46 20	85,052,560

The mean distance of the moon from the earth is about thirty of the earth's diameters, or 240,000 miles; and their respective quantities of matter, nearly as 1 to 39. The surface of the moon, is to that of the earth, nearly as 1 to $13\frac{1}{3}$. The sun is about a million times larger than the earth.

The planets, both primary and secondary, are *opaque* bodies, and receive all their light from the sun, and make their revolutions round that luminary. From the appearance of the bounds of light and shadow upon their surface, they are concluded to be spherical, which is confirmed by many of them, being found to turn periodically on their axis.

The planet *Jupiter*, is surrounded by thin substances, called *Belts*, in which there appear so many changes, that they are generally thought to be clouds, for some of them have appeared broken, and then have become entirely invisible. *Saturn* is surrounded by a thin broad *ring*, which appears double through a good telescope.

There is reason to believe that it turns round its axis, because when its edge only is visible to us, it appears somewhat thicker on one side of the planet than on the other; and the thickest edge has been seen on different sides at different times.

Each of the primary planets moves round the sun in a curve line, which forms an *Ellipsis*. The sun is placed in one of the *foci*. The point of the line in which the planet approaches nearest to the sun, is called the *Perihelion*; the point at which it is most remote, is called the *Aphelion*.

PHASES OF THE MOON.

"The neighbouring moon her monthly round
Still waning, still renewing, through mid heaven,
With borrowed light her countenance triform,
Hence fills and empties to enlighten the earth,
And in her pale dominion checks the night."

The phases of the moon are among the most wonderful part of the celestial phenomena; but on account of the frequency and regularity of the changes in the appearances and situation

of this beautiful object, the cause of these appearances are perhaps not so much thought of as they would be, were they less frequent. The moon is an opaque spherical body, which appears luminous, only in consequence of reflecting the light of the sun, and consequently can only have that side illuminated which is turned towards the sun, the other side remaining in darkness; therefore it is evident that we must perceive different portions of her illuminated, according to her various positions, with respect to the earth and sun.

At the time of *conjunction,* or when she is between the earth and the sun, or the *new moon,* she is then invisible to the earth, because her enlightened side is then turned towards the sun, and her *dark* side towards the *earth.* In a short time after the conjunction, she appears like a fine crescent, soon after the sun sets, which crescent begins to fill up, and the illuminated part to increase, as she advances in her orbit; and when she has performed a *fourth* part of her revolution, she appears to be half-illumined, being then in her *first quarter.* After describing the second quadrant of her orbit, she is then opposite to the Sun, and shines with a round illuminated disc, which is called the *full moon.* After the *full,* she begins to decrease gradually, as she moves through the other half of her orbit; and when the eastern half of her only is enlightened, she is said to be in her *third quarter;* thence she continues to decrease, until she again disappears at the *conjunction,* as before. These various phases plainly show that the moon does not shine by any light of her own; for if she did, being globular, she would always present a fully illuminated disc, like the sun. That the moon is an opaque body is proved by her occultation of the stars; for her body often comes between the earth and a star, and while she is passing it, the star is lost to view.

OF COMETS

Comets are supposed to to be solid opaque bodies of various magnitudes, with long transparent tails, resembling a pale flame, and issuing from the part of the comet farthest from the sun. They move round the sun in very elliptic orbits, and cross the orbits of the planets in all directions. From the curved

direction of their paths, *Newton* concludes that when they disappear they go much beyond the orbit of Jupiter, and that in their *Perihelion,* they frequently descend within the orbits of Mars, and the inferior planets. He computed the heat of the comet which appeared in 1680, when nearest the sun, to be two thousand times hotter than red hot iron, and that it must retain its heat until it comes round again, even if its period should be more than twenty thousand years, and it is computed at only five hundred and seventy-five.

Mr. Whiston has conjectured that the *deluge,* of which in the sacred writings we have the only authentic record, but of which the annals of most nations have traditionary accounts, was produced by the near approach of a comet, whose atmosphere had been attracted by the earth; and he further surmises, that the final catastrophe foretold in the scriptures, may be produced by the approach of a comet prodigiously heated in its perihelion. We pretend not, however, on such subjects as these, to penetrate the secrets of Almighty wisdom, which can produce its own ends, by means of which we have no conception.

Such is the *solar system,* and the basis upon which it rests is, that the sun, and not the earth, is the centre of it; and that the earth is not fixed, but revolves round the sun like the other planets. That this system is true, and agreeable to the constitution of nature, *is certain,* from the observations which have been made by the greatest philosophers; aided by telescopes, and all the assistance of mathematical and physical knowledge. When the heavens are beheld from the surface of the earth, or even from its centre, the motions of the planets appear to be very unequal, and not to observe any regular course; and therefore we may certainly conclude, that the earth is not the centre of their motions. He, therefore, who would observe the *real* motions of the planets, must place himself in the centre of the sun, or not far distant from it, and then all the various phenomena would be perfectly regular, and exactly such as they would be if the earth was the centre, round which the sun and planets revolved.

Another *proof* of the motion of the earth, is drawn from

physical causes. Sir Isaac Newton has proved, that all the planets gravitate *to* the sun; that is, are attracted by it; and that when two bodies gravitate to each other, without directly approaching to each other in right lines, they must both turn round their common centre of gravity. The sun and the earth therefore both turn round their common centre of gravity; but the sun is a body so much larger than the earth, viz. a million times, that the common centre of gravity of the earth and sun, must be within the body of the sun itself, and not far from its centre. The earth therefore turns round a point which is within the body of the sun, and therefore turns round the sun.

OF THE FIXED STARS.

No part of the universe affords such exalted ideas of the structure and magnificence of the heavens, as the considerations of the number, magnitude, nature, and distance, of the fixed stars. We admire indeed, with propriety, the vast bulk of our own globe; but when we consider how much it is surpassed by most of the heavenly bodies, what a point it degenerates into, and how little more, even the vast orbit in which it revolves, would appear, when seen from some of the fixed stars, we begin to conceive more just ideas of the extent of the universe, and the boundless infinity of creation.

"How many bright
And splendid lamps, shine in heaven's temple high,
Day hath his golden sun, her moon the night,
Her fix'd and wandering stars, the azure sky."

FAIRFAX.

The fixed stars comprehend all the celestial objects, excepting the sun, the moon, the planets, and those comets, that occasionally appear. The *stars*, on account of their apparently various magnitudes, have been distributed into several classes or orders. Those which appear largest are called stars, of the *first* magnitude; the next to them in lustre, stars of the *second* magnitude, and so on to the *sixth*, which are the smallest that are visible to the naked eye. This distribution having been made long before the invention of telescopes, the stars

which cannot be seen without the assistance of those instruments, are distinguished by the name of telescopic stars.

Astronomers have supposed "the innumerable multitude of *fixed stars* to be so many *suns*, each of which is attended by a certain number of planets or habitable worlds like our own, as well as visited by comets. The strongest argument for this hypothesis is, that the stars cannot be *magnified* by a telescope, on account of their immense distance; whence it is concluded, that they shine by their own light, and are therefore so many suns; each of which we may suppose to be equal, if not superior, in lustre and magnitude to our own. They are not supposed to be at equal distances from us, but to be more remote, in proportion to their apparent smallness. This supposition is necessary to prevent any interference of their planets, and thus there may be as great a distance between a star of the *first* magnitude, and one of the *second*, apparently close to it, as between the earth and the fixed stars.

Others object, that the disappearance of some of the fixed stars is a demonstration that they cannot be suns, as it would be in the highest degree absurd, to think that God would create a sun, which might disappear of a sudden, and leave its planets and their inhabitants in endless night. But this argument will have no weight with those who *believe* in the doctrines of Revelation; which *assures* us, *that our world will come to an end*, and that *our sun will be deprived of his light*, and, consequently, that all the planets which circulate around him, will be involved in darkness. In short, there is nothing inconsistent with either scripture or reason, in supposing, that while infinite space is universally filled with illuminating suns and circulating planets, each world, or rather each solar system of worlds, has its *own periods* of creation, duration, and final consummation; as we are assured ours has had, and will have. And the discoveries of Astronomers respecting *old* stars disappearing, and *new* stars being observed, are perfectly consistent with the doctrines of creation and dissolution; which *all Christians* profess to believe, with regard to our own solar system, and the globe we inhabit.

OF THE GALAXY, OR "MILKY WAY."

"A broad and ample road whose dust is gold
And pavement stars, as stars to thee appear,
Seen in the *galaxy*, that milky way,
Which nightly as a circling zone thou seest
Powder'd with stars."

The *Galaxy*, or "milky way," is a light coloured irregular circle or band, which encompasses the heavens, and is distinguishable from the "etherial *blue*," by its brilliancy. It appears like a shining zone, which owes its splendour to the innumerable stars of which it is formed, and which passes through many of the constellations in its ample range.

Dr. Herschel surveyed this peculiar part of the heavens with a powerful telescope, twenty feet in length, and with an aperture of eighteen inches. With this powerful instrument he found that it completely resolved the whitish appearances *into stars*. The portion he first observed was about the hand and club of ORION, in which he found an astonishing *multitude* of stars, whose number he endeavoured to estimate, by counting many fields (or apparent spaces of the heavens, which he could see at once through his telescope) and computing from a medium of these, how many might be contained in a given portion of the "milky way." In the most *vacant* place he found 63 stars; the other six fields contained 110, 60, 70, 90, 70, and 74 stars, a medium of all, which gave 79 for the number of stars in each field. Thus he found, that by allowing 15′ for the diameter of his field of view, a belt of 15° long and 2° broad, which he had often seen pass before his telescope *in an hour's time*, could not contain less than 50,000 stars, large enough to be distinctly *numbered*; besides which, he suspected *twice* as many more, which could not for want of light be scarcely perceived.

Dr. Herschel also remarks, "that the milky way, is a most extensive stratum of stars, of various sizes, admits no longer of real doubt; and that our sun is one of the heavenly bodies belonging to it, is as evident. I have now viewed and guaged this *shining zone* in almost every direction, and find it

composed of shining stars, whose number constantly increases and decreases, in proportion to its apparent brightness to the naked eye."

REVOLUTIONS AMONG THE FIXED STARS.

The fixed stars are liable to changes; several stars observed in former times by the ancients, are now no longer seen, and new ones have appeared, unknown to the ancients. Some of them have disappeared for a time, and then become again visible. Some have been observed to increase in superlative lustre; then decreasing, have, by degrees, vanished from the sight even of the best telescope.

Hipparchus observing an unknown star, in order that posterity should learn whether any of the stars perish, composed a catalogue of the stars. *Tycho Brahe,* after several ages, observed another new star, and in the philosophical transactions, we have accounts of several.

The first *new star* in the chair of *Cassiopeia* was not seen by Cornelius Gemmo, on the 8th of November 1572, although he that night considered the heavens in a very serene sky, and saw it not; but the next night it appeared, with a splendour *surpassing* all the fixed stars, and scarcely less bright than *Venus. Tycho Brahe* observed it on the 11th of the month; but from thence he assures us, that it *gradually decreased* and *died away,* so that in March 1574, after sixteen months, *it was no longer visible,* and at this day no signs of it remain.

September 30, O. S. 1604, such another star was seen and observed by the scholars of *Kepler,* in the constellation *Serpentarius.* It broke out at once *with a lustre surpassing that of Jupiter;* and like the former, in nearly the same time, died away gradually, and of *this,* there are no footsteps to be *now* seen.

Between these, in 1596, we have the first account of the wonderful star in *Collo Ceti,* seen by *Fabricius* on the 3rd of August, as bright as a star of the 3rd magnitude, which has been since found to appear and disappear *periodically.* Its *period* being precisely seven revolutions in six years, though

it returns not always with the same lustre, nor is it ever totally extinguished, but may at all times be seen with a six feet tube.

Another new star was discovered by Hevelius, July 15, 1600, as a star of the third magnitude, but so waned in lustre, that by the beginning of October it was scarce to be seen. In April following, it was *brighter* than before, yet wholly *disappeared* about the middle of August. The next year in March 1602, it was seen again, but not exceeding the *sixth* magnitude; since then, it has been *no further visible*, though frequently sought after by Astronomers.

Mr. G. Kirch in 1686 discovered another, whose period was 404½ days. In August this star is visible to the naked eye, but in December scarcely to be seen. It is brightest in the month of September. Independently of these, may be mentioned a star, well known to Astrologers, *Caput Algol*, a *variable* star; its period is 2 days 21 hours. It remains for 2 days 14 hours, as a star of the *second* magnitude; in about three hours and a half it declines to a star of the *fourth* magnitude; and in three hours and a half more, it *resumes* its second magnitude, which it retains for 2 days 14 hours, as before. β in *Lyra* likewise has a period of 12 days 19 hours, during which time it appears of *different* magnitudes, from the third to the fifth; η in *Antinous*, has a period of 7*d*. 4*h*. 38*m*.; and δ in *Cepheus*, of 5*d*. 8*h*. 37*m*. *No doubt all these changes have a manifest effect on the earth*, which may probably produce some of those strange vicissitudes that baffle the wisest to determine, and for which, even the *Astrologer* may be at a loss to account.

OF THE DISTANCES OF THE FIXED STARS.

As to the distances of the stars, no method of ascertaining them has yet been discovered. They are so extremely remote, that we have no distances in the planetary system wherewith to compare them. The *distance* of the star *Draconis*, appears, by Dr. Bradley's observations, to be at least 400,000 times that of the *sun*; and the distance of the *nearest* fixed star, not less than 40,000 diameters of the earth's annual orbit, that is, the true distance from the earth of the former star is 38,000,000,000,000

miles; and of the latter (the nearest star) not less than 7,600,000,000,000 miles. As these distances are immensely great, it may both be amusing, and help to a clearer and more familiar idea, to compare them with the velocity of some moving body, by which they may be measured.

The *swiftest* motion we know of, is that of *light;* which passes from the sun to the earth in about *eight minutes:* and yet this would be *above six years* traversing the first space, and near *a year and a quarter,* in passing from the nearest star to the earth; but a *cannon ball,* moving on a medium at the rate of about twenty miles in a minute, would be three million eight hundred thousand years in passing from *Draconis* to the earth, and seven hundred and sixty thousand years passing from the *nearest* fixed star. *Sound,* which moves at the rate of about thirteen miles in a minute, would be five million six hundred thousand years traversing the *former* distance, and one million one hundred and twenty-eight thousand years in passing through the *latter.* The profound Astrologer Huygens, pursued speculations of this kind so far, as to believe it not impossible that there *may be stars at such inconceivable distances, that their light has not yet reached the earth since the creation!*

"How distant some of these nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt, if beams *set out at nature's birth*
Are yet arrived, at this so foreign world,
Though nothing half so rapid as their flight,
An eye of awe and wonder let me roll,
And roll for ever! Who can satiate sight
In such a scene—in such an ocean wide
Of deep astonishment? where depth, height, breadth,
Are lost in their extremes; and where to *count*
The thick-sown glories in this field of fire,
Perhaps a seraph's computation fails."

YOUNG.

The recent discoveries of the late Dr. Herschel (to whose labours the *Royal Astronomical Society of London* are adding

"stores of richest science") were singularly remarkable;—they prove the fixed stars to be immense, their regions unbounded, and perhaps infinite. As the stars, contrary to the planets, shine like our sun by their *own* native light, philosophers suppose, that each of them is the centre of a system of *inhabited worlds*, which revolve around it. A judicious writer observes, "Under this idea or persuasion, of how innumerable a family do we seem to make a part! the immensity of the universe becomes peopled with fellow beings, and we feel an interest at what appears to be going on at distances *so vast*, that what we see, as in time present, we have reason to believe (swift, *inconceivably swift* as is the progress of light, darting from the spheres) must have happened ages ago. Under the idea of the universe being replenished with human beings, how magnificent, how awful, are the spectacles that present themselves to the observer of the heavens! the creature of a day, of a few fleeting moments, seems to obtain a glimpse of a new creation, a glimpse of the end of time in the passing away of a system."

What an amazing conception, if human imagination can conceive it, does this give of the works of the Creator! thousands of thousands of suns, multiplied without end, and ranged all around us, at immense distances from each other, attended by ten thousand times ten thousand worlds, revolving in boundless space, upheld by nothing, confined by nothing, yet preserved in their rapid course, calm, regular and harmonious, invariably keeping the path assigned to them by the mighty artificer of the universe!

OF THE DIVISIONS OF THE STARRY HEAVENS.

"As when the moon, refulgent lamp of night
O'er heav'ns clear *azure*, spreads her sacred light;
When not a breath disturbs the deep serene,
And not a cloud o'ercasts the solemn scene:
Around her throne the vivid planets roll,
And stars unnumbered gild the glowing pole.

The ancient shepherds, during the silent watches of the night, (as they slept in the open air) having no other objects to contemplate, than the view which the heavens above pre-

sented, soon began to divide "the firmament of stars into particular constellations, according as they adjoined each other, till the heavens were filled with symbolical objects, and those which could not be formed into those clusters of stars, which they brought together, were denominated "unformed stars." By this division, the stars were easily distinguished from each other; and by help of a celestial globe, on which the constellations are delineated, any particular star may be easily found in the heavens, the most remarkable stars being placed in such parts of the asterisms or constellations, as are most readily distinguished.

The heavens are thus divided into *three* parts. 1.—The *zodiac*, which is a great circle extending quite round the heavens, nearly sixteen degrees broad, so as to take in the different orbits of the planets, as well as that of the earth's satellite, the moon; in the middle of which is the *Ecliptic*, or the path of the sun. 2.—All that region of the heavens which is on the *north* side of the zodiac, containing twenty-one constellations; and 3.—The whole region on the *south* side, which contains fifteen constellations.

With these constellations, *Astrologers* confine their observations to twelve only, which are denominated the twelve *signs of the zodiac*.

Names.	English Names.	Number of Stars in each,
Aries	The Ram	66
Taurus	The Bull	141
Gemini	The Twins	85
Cancer	The Crab	83
Leo	The Lion	95
Virgo	The Virgin	110
Libra	The Balance	51
Scorpio	The Scorpion	44
Sagittarius	The Archer	69
Capricornus	The Goat	51
Aquarius	The Water Drawer	108
Pisces	The Fishes	113

Independent of other Astrological symbols, these *twelve signs* answer to the twelve months in the year; some have indeed imagined that the *figures* under which they are represented, are descriptive of the different seasons, according to the path of the greater luminary; thus the first sign *Aries*, " denotes that about the time when *Sol* enters into that part of the ecliptic the lambs begin to follow the sheep: that on the sun's approach to the second asterism, *Taurus*, the cows usually bring forth their young. The third sign, now *Gemini*, was in former times represented by two kids, and signified the time of the goats bringing forth their young, which are usually two at a birth; while the former, the sheep and the cow, commonly produce only one. The fourth sign, *Cancer*, denoting the crab, an animal that goes sideways and backwards, was placed at the *northern solstice*, where the sun begins to return back again from the north to the southward; this answers to the time of our *longest* days, after which the day gradually decreases, as the sun has left his greatest *northern* declination. The fifth sign *Leo*, denoting the lion, a furious animal, was thought to represent the heat and fury of the tropical sun, when he enters this sign. The succeeding sign, the sixth in order, *Virgo*, the maid, received the sun at the time of the ripening corn, and the approaching harvest; and in former times, the sign was expressed by a maid attired as a female reaper, with an ear of corn in her hand. The ancients gave to the next sign, both *Libra* and *Scorpio*, two of the twelve divisions of the zodiac; as *autumn*, which affords fruits in great abundance, affords the means and causes of diseases: and the succeeding time, being in general the most unhealthy of the year, was expressed by this venomous animal, here, spreading out his long claws into one sign, as if threatening mischief, and in the other, brandishing his tail to denote the completion of it. The next sign, *Sagittarius*, denoted the fall of the leaf, and the season for ancient hunting; for which reason, the stars which marked this constellation, were represented by a huntsman, with his arrows and his club, the weapons of destruction for the large creatures he pursued. The reasons of the wild goat's being chosen to mark (the sign *Capricorn*) the southern solstice, when the sun has attained

his greatest *southern* declination, and begins again to mount northward, lengthening the days, is obvious enough; the character of that animal being, that it is mostly climbing, and ascending some mountain as it browses. There yet remains two signs of the zodiac to be accounted for, with regard to their origin, viz. *Aquarius* and *Pisces*.—As to the former, it is to be considered, that the winter is a wet and uncomfortable season; this therefore was shown by *Aquarius*, the figure of a man pouring out water from an urn. The last of the zodiacal constellations, *Pisces*, was represented by a couple of fishes tied together, that had been caught; the lesson was, "The severe season is over; your flocks do not yield their store; but the seas and rivers are open, and there you may take fish in abundance."

THE DIVISIONS OF THE TWELVE SIGNS.

The *zodiac* being a great circle of the sphere, is divided into three hundred and sixty *degrees*, every degree is subdivided into sixty other divisions, called *minutes*, and every minute into sixty *seconds*, *thirds*, *fourths*, and farther, if necessary.

Names and Symbolical Characters.

Northern Signs.		Southern Signs.	
♈	Aries	♎	Libra
♉	Taurus	♏	Scorpio
♊	Gemini	♐	Sagittarius
♋	Cancer	♑	Capricornus
♌	Leo	♒	Aquarius
♍	Virgo	♓	Pisces

These signs are placed above, so that the student may most readily discern which are *opposite* to each other; thus Aries is *opposite* to Libra, Leo to Aquarius, and so in due order, which is requisite to be perfectly known in casting a celestial *theme of heaven*, as the horoscope of a birth or other remarkable event.

The *first* six signs are called *northern*, because they decline from the equator towards the *north* pole; and the *latter* six are termed *southern*, as declining the contrary way, to the *south* pole. This zodiac cuts the *equator* in two opposite points, that is, in the beginning of *Aries* and *Libra*, which are therefore called the equinoctial points.

The twelve signs of the zodiac are further divided into four trigons or *triplicities*, thus,

♈ ♌ ♐ are the fiery Trigon.
♊ ♎ ♒ are the airy Trigon.
♉ ♍ ♑ are the earthy Trigon.
♋ ♏ ♓ are the watery Trigon.

Fiery signs, are in nature hot and dry; *airy*, hot and moist; *earthy*, cold and dry; and the *watery*, cold and moist.

In properties, they are thus divided;

♈ ♋ ♎ ♑ are moveable signs.
♉ ♌ ♏ ♒ are fixed signs.
♊ ♍ ♐ ♓ are common signs.

Of these also, ♈ ♌ ♐ ♊ ♎ ♒ the *fiery* and *airy* triplicities are masculine signs.

♉ ♍ ♑ ♋ ♏ ♓ the *earthy* and *watery* triplicities are feminine signs.

♈ ♎ ♋ ♑ are cardinal signs.
♋ ♑ alone, are tropical signs.
♈ ♎ alone, are equinoctial signs.

♋ ♌ ♍ ♎ ♏ ♐ are signs of *right* ascension.
♑ ♒ ♓ ♈ ♉ ♊ are signs of *oblique* ascension.

♊ ♐ ♓ are bicorporeal, or double-bodied signs.
♋ ♏ ♓ are termed fruitful signs.
♊ ♌ ♍ are termed barren signs.

They are also divided into four parts, answerable to the four quarters of the year, thus,

♈ ♉ ♊ are *vernal*, belonging to the Spring quarter, in nature sanguine, hot, and moist.

♋ ♌ ♐ are *æstival*, belonging to the Summer quarter, in nature hot, dry, and choleric.

♎ ♏ ♑ are *autumnal*, appropriated to the Autumn quarter, and are cold, dry, and melancholy.

♈ ♒ ♓ are *hyemal*, as given to the Winter quarter, and in nature are cold, moist, and phlegmatic.

Also, ♋ ♏ ♓ are mute signs.
♊ ♐ ♎ ♒ humane signs.
♉ ♈ bestial signs.
♌ ♑ feral signs.
♈ ♉ ♌ ♈ quadrupedian, or four-footed signs.

The planets, moving in the twelve signs, form various angles and configurations with each other, and from their influx, the generation and corruption of all sublunary things are caused; these are,

♅ Herschel, in nature cold, dry, and windy.
♄ Saturn, cold and dry,
♃ Jupiter, hot and moist.
♂ Mars, hot and dry.
☉ Sol, or the Sun, hot and dry.
♀ Venus, cold and moist.
☿ Mercury, variable and controvertible.
☽ Luna, the Moon, cold and moist.

The moon in her *ascending* node, is deemed by the ancient Astrologers, of benign influence, and in her *descending* node, the contrary, or unfortunate: these nodes are termed the Dragon's Head and Tail. In *nativities*, the author of this work rejects their use, deeming them as useless appendages to *his* system of celestial philosophy, *unless the moon should be in the very degree of her nodes*, when it may be allowed, that correspondent effects in good or evil will follow, as there would certainly be some cause for the presumed effects, which otherwise there cannot be; they are characterised thus,

☊ The Dragon's Head.
☋ The Dragon's Tail.

Another symbol used by Astrologers in the calculation of nativities and other celestial schemes, is the part of fortune thus marked ⊕, which is the true *mundane* distance between the sun and moon, projected from the ascendant, which will be spoken of hereafter.

The aspects of the planets are as follows.

⚹ The *sextile*, which is *two* signs of the zodiac, or sixty degrees.

□ The *quartile* or square, *three* signs or ninety degrees.

△ The *trine*, or triangle, *four* signs or a hundred and twenty degrees.

☍ The *opposition*, or one half the zodiac, a hundred and eighty degrees.

☌ The *conjunction*, or the same sign, degree and minute.

The system of Astrological presages is founded on the various positions and configurations of certain orbs, presumed (from the experience of centuries of ages) to produce certain effects; and being built on a basis, which is thus consonant to reason and experience, should certainly merit *a fair trial*, 'ere the whole art and its students are set down for "impostors," as too many writers of the present day are pleased to term it, by a mere begging of the question, and by mere assertions, not proofs. And yet such is the stupid incredulity of some persons, whose *ipsedixit* alone, seems as the standard for the faith of thousands, that they have scarcely a clear idea of the real or assumed principles of that art, which they generally term "exploded," and in other ways betray their ignorance, in abusing that which the wisest of them have no conception of, and which they are generally too idle to analyse.

THE SIGNIFICATION OF THE TWELVE CELESTIAL SIGNS OF THE ZODIAC.

"Now, came still evening on; and twilight grey
Had in her sober livery all things clad;
Silence was pleased: now glow'd the firmament
With livid sapphires: Hesperus, that led
The starry host, rode brightest; till the moon
Rising in clouded majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw."

Aries.

Aries, the house of Mars and exaltation of the Sun, or the first sign of the zodiac, is a vernal, dry, fiery, masculine, cardinal, equinoctial, diurnal, moveable, commanding, eastern, choleric, violent, and quadrupedian sign. Persons born solely under this constellation, (if unmixed with the rays of either of the planets) are in stature rather tall, of a strong and spare bodily conformation; dry constitution, long face and neck, thick shoulders, piercing eyes, black eye-brows, sandy or red hair, and sallow or swarthy complexion. In disposition resembling *Mars*, by the ancients termed the lord of this sign, viz. hasty, passionate, violent, and intemperate. These are the *natural* qualities of this sign; but a good aspect of Mercury, or the moon, to benevolent planets, will materially alter the judgment for the better, and to ill planets for the worse. This must invariably be remembered by the student; for in Astrology, the *majority* of astral causes, and not general or universal principles, must be considered, judiciously combining the various testimonies for good and evil together, as a skilful chymist would arrange the materials on which he operates; and after well weighing each aspect, unprejudiced by the *case* under consideration, and comparing

each by the *known* effects of starry influence, the interpretation of each sign and aspect will be plainly discovered. (The same remarks will hold good in *every* other sign ; they will therefore not be repeated.)

This sign governs the *head and face.* Its diseases are the small pox, ring worms, eruptions, measles, fevers, convulsions, epilepsy, apoplexy, palsy, baldness, and all diseases peculiar to the head and face, and which proceed from heat, choler, and aridity, or a *dry* constitution. It is generally considered as a barren sign.

Every sign in Astrology is said to govern or *reign* over certain regions, countries, and cities ; and those under *Aries* are England, France, Switzerland, Germany, Denmark, Lesser Poland, Syria and Palestine, Naples, Capua, Verona, Florence, Padua, Marseilles, Saragossa, Burgundy, Cracow, &c. Its colours are white and red. In *horary questions,* it denotes pasture grounds, where cattle frequent, dry sandy soils, and hilly grounds, the cieling or covering of houses, stables, kilns, hiding places for thieves, and places not generally *known* or frequented ; also warrens, preserves for game, or places for small cattle, lands recently enclosed or ploughed, and such like. It is generally thought to be a fortunate sign ; although in that particular this description is too general and vague to be depended on, without *other* testimonials.

Taurus.

Taurus is a cold, dry, melancholy, feminine, nocturnal, southern sign, of short ascension ; the house of Venus, and the exaltation of the moon. The native born under it, if the sign be unaspected by stars of a contrary nature, is generally remarkably stout and athletic, broad forehead, thick lips, dark curly hair, short neck, dull and apathetic, slow to anger, but if once provoked, exceedingly cruel and malicious. It governs the *neck and throat.* Its diseases are melancholy, a consumptive habit, scrophula, croup, defluxions of rheum, disorders of the throat, wens or eruptions in the neck, &c. It is generally reckoned to be a sign fruitful in nature.

It reigns over Ireland, Great Poland, part of Russia, Holland, Persia, Asia Minor, the Archipelago, Mantua, Leipsic, Parma, Nantz, Franconia, Lorraine, Seus, Bythynia, Cyprus, &c. Its colours are red mixed with citron. In *horary questions*, it denotes cow houses, stables, places holding agricultural implements, pasture grounds far from houses, grounds lately made arable land, trees, chimnies, cellars and excavations in the earth. It is generally deemed *unfortunate*.

Gemini.

Gemini is the house of Mercury, and by the ancients termed the exaltation of the Dragon's Head; (this latter the Author rejects as superfluous;) it is a hot, moist, sanguine, masculine, northern, diurnal, western, commanding, bicorporeal sign; influencing the ambient so as to produce a tall and straight stature, of a dark sanguine complexion, dark hazle eyes, quick sighted and piercing, dark brown hair, smart active look, always in motion; and from the number of fixed stars of the first magnitude in this sign, it produces persons of greater intellect, and more powerful invention and genius, than any other sign of the zodiac. It governs the *arms and shoulders*. Its diseases are head aches, brain fevers, corrupt blood, bilious complaints, fits or mental delirium; and if afflicted by evil planets, insanity. It also denotes falls, fractures, and bruises, especially falls from *high* places. It is barren in nature.

It rules over the south-west part of England, America, Flanders, Lombardy, Sardinia, Armenia, Lower Egypt, London, Versailles, Brabant, Wittenburgh, Mentz, Bruges, Louvaine, Cordova, and Nuremberg. Its colours are red, blended with white. In *horary questions*, it denotes the wainscot, plastering, and walls of a room. Chests, desks, studies, libraries, coffers, barns, granaries, depôts, hilly places, mountains; and from late discoveries, it is thought to denote *aerial* apparatus, as balloons, and aërostatic machines, of every description. It is (unaspected or possessed of evil stars) a *fortunate* sign by nature.

Cancer.

Cancer is the sign of the Æstival or Summer tropic, cold, watery, phlegmatic, feminine, cardinal, northern, commanding, nocturnal, moveable, weak, mute, and particularly *fruitful* sign, more so, perhaps, than any other sign in the zodiac. It is the house of the Moon, and exaltation of Jupiter; producing a native of fair, but pale, complexion, round face, grey or mild blue eyes, weak voice, the upper part of the body large, slender arms, small feet, and an effeminate constitution. It governs *the breast, and the whole region of the stomach.* Its diseases are asthmas, shortness of breath, disorders of the chest and lungs, pleurisy, coughs, consumptions, loss of appetite, inflammations of the vital parts, cancers, dropsy, and imposthumes. It also gives great fear of insanity, if malific stars are angular. Its colours are green and russet.

It governs Scotland, Holland, Zealand, Burgundy, Africa, Algiers, Tunis, Tripoli, Constantinople, Amsterdam, Cadiz, Venice, Genoa, York, St. Andrews, and New York. In *horary questions*, it denotes seas, great navigable rivers or canals, brooks, springs, wells, marshes, ditches, sedges, trenches, cisterns, bathing or watering places, hydraulic machines, reservoirs, sewers, &c. Being peculiar to the water, and aquatic experiments or purposes.

The ancients term this constellation *unfortunate;* yet this must be judged (as before said) by the leading configurations in the horoscope.

Leo.

Leo is a hot, dry, burning, fiery, choleric, feral, furious, brutish, barren, quadrupedian, strong, eastern, masculine, northern, diurnal, and violent sign, of long ascension. The house of the Sun. The native born under this sign is generally of a large body, broad shoulders, austere countenance, large eyes, dark yellow, or reddish hair, strong coarse voice, oval ruddy countenance, of a high, resolute, unbending, ambitious temper, yet

often generous, free, and courteous: the latter part of the sign is said to produce a weaker body, with lighter hair. It governs the *heart and back;* and its diseases are pains in the back and ribs, syncopes, fevers, convulsions, pestilence, small-pox, measles, jaundice, and inflammations. It denotes accidents by fire, explosions, and combustible materials, and is wholly barren. Its colours are red and green.

It rules over Italy, Bohemia, France, Sicily, Rome, Bristol, Bath, Taunton, and the west of England, Cremona, Prague, Syracuse, Ravenna, and Philadelphia. In *horary Astrology*, it is found to be a symbol of wild beasts, furious animals, woods, forests, dens, deserts, rocky inaccessible places, castles, forts, parks, king's palaces, ovens, fire places, manufactories where large fires are kept, glass houses, distilleries, chymical laboratories, powder mills, and fire places in domestic apartments. It is generally deemed by Astrologers, to be a *fortunate* sign.

Virgo.

Virgo is the sixth sign, comprising one half of the zodiac, a sign of long ascension, the house, exaltation and joy of Mercury; a cold, dry, earthy, feminine, nocturnal, melancholy, barren, humane, commanding sign. Those born solely under the rule of this sign, are of middle stature, but rarely handsome, slender, but very compact, dark ruddy complexion, round face, dark brown hair, small shrill voice, and very ingenious, thrifty, and economical. It governs the *abdomen, bowels, spleen, and diaphragm.* Its diseases are all those which proceed from wind, melancholy, illiac passion, the dysentery, and all disorders of the intestines.

It governs all Turkey, both in Europe and Asia, Greece, Mesopotamia, Crete, Jerusalem, Croatia, Lower Silesia, Toulouse, Paris, Lyons, Padua, &c. Its colour is black, speckled with blue. In *horary questions*, it denotes studies, libraries, counting houses, book cases, closets, cabinets, concealed or private drawers, dairys, cornfields, granaries, hot houses, or nurseries, hay ricks, malt houses, breweries, and storehouses of all sorts. It is generally reckoned *unfortunate*, unless other powerful aspects assist.

Libra.

Libra is the sign of the autumnal equinox; a hot, moist, airy, sanguine, western, diurnal, cardinal, equinoctial, moveable, masculine, humane, obeying sign, of long ascension in European climates. It is the house of Venus, and exaltation of Saturn. Under this sign, generally, the native is tall and well made, rather elegant in person, a round beautiful face, ruddy in *youth*, but very plain featured and inclined to eruptions, that disfigure the face when *old*, and consequently, in years, the reverse of being handsome; generally, the Libra person has blue eyes, and yellow or auburn hair. Authors state the disposition to be sweet, and the dealings and character just and upright; but this depends almost wholly on the good aspects of the *moon* and *mercury*; for instance, *if the moon or mercury is in square aspect to Jupiter, Saturn, or Mars*, although born under Libra, the native is usually dishonest, untrue, and far from virtuous, whether male or female. It is rather a fruitful sign. It governs the *reins, loins*, and all that region of the body, internal or external. Its diseases are weakness, debility, tabes dorsalis, syphilis, and imposthumes of various descriptions.

It governs Austria, Alsace, Savoy, Portugal, Livonia, India, Ethiopia, Lisbon, Vienna, Frankfort, Fribourgh, Placentia, Antwerp, and Charlestown. Its colour is black, or dusky crimson. In *horary questions*, it denotes detached barns, out houses and saw pits. In dwelling houses, the chambers of the luxurious, or the boudoir of the elegant; also inner rooms, attic stories, and in the open air, windmills, mountain tops, sides of hills, chaces, forests, commons, downs, barren or stony ground, and places having a clear sharp air. The ancients deem it a *fortunate* sign.

Scorpio.

Scorpio is the house of Mars, and also his joy. It is termed a cold, moist, watery, phlegmatic, feminine, nocturnal, fixed, mute, southern, and extremely fruitful sign, of long ascension. It produces a strong, corpulent, robust, bony person, dark curl-

ing hair and eyes, middle stature, dusky complexion, coarse, but active; generally, they are very reserved in their mode of speech. It governs the *organs of generation, and the groin, bladder, &c.* Its diseases are confirmed lues, and the worst kind of syphilis, all secret and virulent diseases, fistulas, ruptures, scurvy, and obstructions of the urethra, or intestinal canal. When afflicted, it denotes great danger from poison, and excessive drinking. It is a *very* peculiar sign for deceit, fraud, and hypocrisy.

It governs Judea, Mauritania, Catalonia, Norway, West Silesia, Upper Bavaria, Barbary, Morocco, Valentia, Messina, and Franckfort on the Oder. Its colour is brown. In *horary questions,* it denotes receptacles for filth and vermin; places where reptiles breed, sinks, sewers, drains, quagmires, bogs, marshes, pools, ruins near water, muddy swamps, gardens, orchards, vineyards, kitchens, larders, wine vaults, docks, canals, and such like places. It is by the ancients accounted *unfortunate.*

Sagittarius.

Sagittarius is a hot, fiery, choleric, dry, masculine, diurnal, eastern, common, bicorporeal, quadrupedian, changeable, southern, obeying sign; the house and joy of Jupiter, (and exaltation of the Dragon's Tail.) The native born under this sign is well formed, generally tall, or above the middle stature, ruddy complexion, handsome jovial looking countenance, oval fleshy face, fine clear eyes, chesnut coloured hair; they are generally *jolly fellows,* "at either bin or board," active, intrepid, generous, and obliging. The sign inclines to fruitfulness. It rules the *thighs* and *os sacrum:* its diseases are gout, rheumatism, fevers, falls, and a liability to broken bones.

It reigns over Arabia-Felix, Spain, Hungary, Moravia, Liguria, Narbone, Cologne, Avignon, and Buda. Its colours are light green and olive.

In *horary Astrology,* it represents symbolically, stables for horses, barracks, army depôts, magazines, fire places, hills, high lands, and any rising place, or elevation; as also "darts, spears,

arrows," guns, weapons of war, and military stores. It is a *fortunate* constellation.

Capricorn.

Capricorn is a cold, earthy, melancholy, arid, nocturnal, southern, obeying, moveable, cardinal, quadrupedian, changeable sign, the sign of the *Winter* tropic; the house of Saturn, and exaltation of Mars. It is accounted barren: it produces a dry constitution, slender make, with a long thin visage, thin beard, dark hair, long neck, narrow chin and breast, and weak knees. In disposition crafty, thrifty, subtle, and saving, witty, but changeable, and very liable to melancholy and curious dreams. If Mercury is afflicted, they have much of enthusiasm in their disposition, and are sometimes determined *mystics*. The voice is generally weak and effeminate.

It governs the *knees and hams:* and its diseases are sprains, dislocations, and broken limbs, melancholy, hysterics, cutaneous eruptions, and cold chills, with disorders of the chest and lungs. The regions subject to this sign are India, Macedonia, Thrace, and Greece, in general, Mexico, Saxony, Wilna, Mecklinburgh, Brandenburgh, and Oxford. Its colour black, or dark brown.

In *horary questions*, it denotes houses for cattle, hot houses, places for lumber or old work, ship store-houses, arsenals, sheep-pens, fallow, or barren fields, thorny bushy places, dung-hills, or places for soil, dark corners near the ground or threshold, covered jars or urns, mausoleums, church yards, sepulchres, vaults under churches, tombs, and obscure or low houses: the ancients have classed it as *unfortunate*.

Aquaries.

Aquaries is a sanguine, aërial, hot, moist, masculine, diurnal, western, humane, rational, southern, obeying sign; the house of Saturn. It is rather fruitful, producing a robust, sturdy, strong, healthy, middle statured person; delicate or fair complexion, clear, but not pale; sandy, or dark flaxen hair, hazle eyes, and generally an honest disposition.

It governs the *legs and ancles;* and its diseases are lameness, fractures of limbs, the gout, cramp, rheumatism, and those proceeding from foul blood. It reigns over Arabia, Petrea, Tartary, Russia, Denmark, Lower Sweden, Westphalia, Hamburgh, and Bremen. Its colour is etherial blue. In *horary questions*, it denotes, quarries of stone or marble, mines of precious metals, as well as of lead or copper, or any place recently dug up, uneven grounds, aërostatic machines, and aëronautic experiments, or apparatus relating thereto; also springs, conduits, roofs of houses, and deep wells: it is deemed a *fortunate* sign.

Pisces.

Pisces, the house of Jupiter, and exaltation of Venus, is a moist, cold, watery, phlegmatic, nocturnal, bicorporeal, effeminate, sickly, southern, obeying sign; producing a short, pale, fleshy person, stooping, thickset, round shouldered, and brown hair. It rules the *feet and toes;* and its diseases are those of the feet, with cold, moist distempers. It is exceedingly fruitful, and luxuriantly productive.

It is said to govern Portugal, Spain, Egypt, Normandy, Galicia, Ratisbon, Calabria, &c. Its colour is white and glistening.

In *horary questions*, it is symbolical of rivers, reservoirs of water, the sea, lakes, fountains, springs, marshy grounds, fish ponds, water mills, pumps, cisterns and wells; also places where fluids of any kind are kept or sold. It is deemed *unfortunate.*

THE

CELESTIAL INFLUENCES

PECULIAR TO THE PLANETARY ORBS.

" Can mortal strength presume to soar so high !
Can mortal sight so oft bedimm'd with tears
Such glory bear ! for lo, the shadows fly
From nature's face ; confusion disappears
And order charms the eye, and harmony the ear !"

BEATTIE.

Of Herschel.

Herschel, or (as some Astrologers term this planet) Uranus, having been so recently discovered, that no one living has seen more than one half his celestial revolution through the fields of space, it cannot be expected that a complete system of his Astrological effects could possibly be given ; but from the author's own *experience,* aided by what other observations he could gather from men of skill and science in celestial philosophy, this planet is peculiarly *unfortunate* in his nature, and of course his influence, when brought into action by aspecting the various significators in a nativity, is replete with *evil,* also. He may be compared to the *combined* effects of Saturn and Mercury. He is in nature extremely frigid, cold, dry, and void of any cheering influence.

" Last, *Herschel* walks his frontier round
The boundary of Worlds; with his pale Moons
Faint glimmering through the darkness night has thrown,
Deep dyed and dead: o'er this chill globe forlorn
An endless desart, where extreme of cold
Eternal sits, as in his native seat,
On wintry hills of never thawing ice;
Such Herschel's earth!"——————

URANIA.

He was discovered on the 13th March 1781, by the late Dr. Herschel, (under singularly ominous positions, which will be noticed in the latter part of this work, where we treat of *mundane* Astrology). His effects are truly malefic; but what he does of evil, is always in a peculiarly strange, unaccountable, and totally unexpected manner: he causes the native born under his influence, to be of a very eccentric and original disposition. Those persons are generally unusually romantic, unsettled, addicted to change, and searchers after novelty. If the Moon or Mercury, and Herschel be *well* aspected, they are searchers after nature's secrets, excellent chymists, and usually profound in the more secret sciences. He gives the most extraordinary magnanimity and loftiness of mind, mixed with an uncontrollable and intense desire, for pursuits or discoveries out of the " track of custom."

In Marriage, if *in* the seventh house, or afflicting the Moon, he causes every thing *but* happiness, want of order and sociality in domestic concerns, listlessness and coldness between man and wife, discord from the most entire, strange, and unusual causes, death of relatives, &c. He is equally evil in love, and peculiarly inimical to the fair sex: his evil aspects to the *Hyleg* have also a tendency to materially *lessen* the space of life.

As yet there are no peculiar houses assigned him, but we have reason to think (from several thousand observations) that the sign *Aquarius*, is one wherein he much delights; that he is *fortunate* in the *airy* trigon, Gemini, Libra, and Aquaries; and *unfortunate* in fiery, earthy, or watery signs. It is impossible, from the long period of his revolution, to have formed any

thing like a system, as to the bodily confirmation of those he governs; but they may probably resemble those whom Saturn and Mercury are said to govern, if the student can judiciously combine the effects of each, which is difficult. When we consider how much this planet must have baffled the judgment of the ancient Astrologers; and when we reflect also, that there may be other planets equally powerful, beyond his orbit, as yet undiscovered, we cannot help remarking the extreme ignorance and folly of those persons, who require from the Astrologer what they expect from no one else, *infallibility*.

The anticipated existence, and subsequent discovery of this planet, forms a singular instance on what correct principles the moderns have prosecuted their studies. Drs. Halley, Bradley, and others, had frequently observed that Saturn was *disturbed* in his motion by some force, which they concluded must originate *beyond* its orbit; as they could not account for it on the *known* principles of gravitation, they pursued the speculative theory, till at length the discovery of this hitherto unknown planet, crowned their labours with success, and has enabled us to enlarge our present solar system to nearly double its bounds. Herschel shines with a fine bluish white light, something between that of Venus and the Moon, and usually appears only as a star of the eighth magnitude.

Of Saturn.

Saturn is by universal experience acknowledged to be the most powerful, evil, and malignant of all the planets. In Nativities he is most destructive: if placed in the mid-heaven, he causes infinite trouble in business, credit, and honor. The person is generally unfortunate in his principal undertakings; and when Saturn arrives at the cusp of the angle by *direction*, is generally ruined. There is scarcely any aspect, however powerful, can counteract this position. In the fourth house, he is not so evil, but still unfortunate, and so of other places in the horoscope; but it must always be observed in these cases, whether Saturn is in aspect with other planets; because if in good

aspect to Jupiter, the evil is materially diminished, and even Venus assists herein most powerfully.

Saturn is of a dull, whitish, leaden colour; he is considered a cold, dry, earthy, melancholy, masculine, malignant, solitary star. When the body and mind are formed by Saturn, authors describe the native as of middle stature, dark or pale complexion, small black leering eyes, thick lips and nostrils, large ears, thin face, lowering looks, cloudy aspect, and seemingly melancholy and unhappy, broad shoulders, small legs, and thin beard. If well dignified by house, exaltation, or *aspect*, the native will be acute, active, and penetrating; but austere, slow, and reserved, grave, close, and ungenerous, covetous, laborious, patient, and mindful of injuries; careful of what he gets, and constant both in attachment and hatred. The beams of Saturn and Herschel constitute the most decided *Misers*.

If ill dignified, or ill aspected, (for either are the same) the native will be sordid, base, cowardly and suspicious, envious, treacherous, malicious, and frowardly stubborn to a fault. The real nature of Saturn is repining and gloominess: persons under his immediate influence, generally see every thing through the worst possible medium; this generally breeds fear and mistrust. An old author observes, "*The Saturnine man will never look thee in the face.*" Another old author declares, that "if they take to *love* any one, they love most constantly; and if they *hate*, they hate to the death." They are generally solitary, and fond of retirement from the busy ways of men, delighting in solemn spectacles, deep mysteries, mournful music, tolling of bells, and spectacles of horror; as executions, and such like. If Saturn be much afflicted, they become a prey to the most gloomy misanthropy, and frequently commit suicide, especially if Venus join in the malignancy of the operating directions: this so true, that even at the present time, we have the epithet "*Saturnine*" as prefixed to one whose habits are gloomy and morose, even by those who profess not to believe in Astrology.

He is said to govern the *bones, spleen, teeth, joints, and right ear*, and those born under him are always said to have bad teeth, and to be very much afflicted with disorders of the teeth and gums, tooth-ache, &c; he is also presumed to govern

the retentive faculties of the mind, as the memory, &c. In diseases, he denotes those which proceed from colds and obstructions, as agues, melancholy, all nervous diseases, fits, epilepsy, black jaundice, cold humours and defluxions, fierce catarrhs, pthisis, atrophy, fistula, leprosy, apoplexy, palsy, and dropsy. The ancient Astrologers record, that he is *friendly* (according to natural sympathy and antipathy) with the ☉ ♃ and ☿, and at *enmity* or disagreeing with ♂ ♀ and the ☽.

In *horary questions*, Saturn signifies (symbolically) sires, grandfathers, ancient men, day labourers, paupers, beggars, clowns, monks, husbandmen, the meaner sort of agriculturists, sextons, grave diggers, &c. Of *animals*, &c, Saturn (according to the ancient Astrologers) rules the ass, cat, hare, mouse, mole, dog, wolf, bear, elephant, basilisk, crocodile, scorpion, serpent, adder, toad, hog, tortoise, eel, shell fish, and all creatures delighting in filth, and breeding from putrefaction.

Of *herbs, trees*, &c. He rules the hemlock, starwort, bears-foot, wolf-bane, fern, hellebore, henbane, burdock, dragon, parsnip, poppy, pulse, mandrake, vervain, nightshade, moss, angelica, box, borage, sage, spinach, cummin, fumitory, shepherd's purse, horse tail, tamarisk, capers, polipody, senna, hemp, savin, rue, willow, pine, yew, and cypress tree.

In the *"feathered creation,"* are subject to him, the crow, owl, crane, thrush, ostrich, lapwing, peacock, bat, blackbird, cuckoo, &c.

Amongst *stones* and *minerals*, he rules the sapphire, lapis lazuli, all unpolished black and bluish stones, lead, the magnet, and the dross of all metals.

Of *places*, he delights in deserts, woods, obscure vallies, dens, caves, holes, sepulchres, church-yards, ruinous buildings, coal-pits, sinks, muddy dirty stinking places, wells and nuisances of every description, He delighteth in the *east* quarter of the heavens, and rules the east wind and cold weather, with frost or snow. His place in the Nativity is *unfortunate* to the native as long as he lives; and, therefore, if it can be ascertained what part of the world he governs, when accounted from the Horoscope, the native should never travel in that direction.

In a word, Saturn is the *greater infortune*, the worst of all the planets; and were an Astrologer to forget himself so far, as to desire some serious *evil* might befal his enemies, or despisers, he could not express himself more effectually to the purpose, than by wishing his adversary exposed to the hostile rays of the sly, pernicious, and malignant old Saturn.

Of Jupiter.

"*Jupiter* is hot and moist, temperate, modest, honest, adventurous, liberal, merciful, loving, and faithful; i. e. *giving these inclinations:* and therefore those ancient kings, beautified with these conditions, might be called thereafter *Jupiter*."

RALEIGH'S *History of the World*.

"Beyond the sphere of Mars, in distant skies,
Revolves the mighty magnitude of Jove,
With kingly state, the rival of the Sun.
About him round, four planetary Moons,
On earth with wonder, all night long beheld.
Moon above Moon, his fair attendants dance."

Jupiter is the brightest of all the planets, except Venus, which on some occasions, exceeds him in splendor. He is considered the largest, and next to Saturn, the most powerful planet in the system. He is found to be a planet in nature hot and moist, sanguine and diurnal, the author next under divine providence, of every earthly good, and "every perfect gift;" as also of temperance, justice, moderation and fortitude. He is equally as powerful in *good*, as Saturn was before described to be in evil; *the cause of riches, honors, and the greatest success in life.* When a native is born under his influence, he will be tall and fair, handsome, portly, erect, and free in his carriage, robust, ruddy, oval face, high forehead, full grey or light eyes, soft thick brown hair, wide chest, long feet; altogether what is termed "a good looking person," noble appearance, and gracious aspect, commanding and dignified whether male or female. If Jupiter be fortified by dignities or aspects at birth, the native will be wise, just, good, affable, magnani-

mous, mild and temperate in manners, moderate and moral, or religious. If ill dignified or ill fortified and afflicted, by aspects of Saturn, Mars, or Herschel, he will be a squanderer of his wealth, a prodigal, reckless of shame, of shallow abilities, easily led astray by fools, a bigot in religion, and a great epicure, or given to intoxication, luxury, immoderately lascivious and lustful, and honest only in appearances; yet even then, he will be esteemed as a "hairbrained boon companion," giving up to every ones humour, never given to quarrels, but bearing injuries without much repining, and a general, but not a firm friend.

The *real* nature of Jupiter is freedom, confidence, generosity, frankness, benevolence, charity, good will, and nobleness of disposition, being the exact *reverse* of the mistrust and cunning of Saturn. Persons born under his favourable influences, are useful and happy members of society, and almost universally beloved.

This planet rules the *lungs, blood, and internal viscera;* his diseases are those which are either seated in those parts, or which arise from a plethoric habit and corrupt blood. He is *friendly* by sympathy to ♄ ☉ ♀ and the ☽. He has but one *enemy*, which is ♂.

In *horary questions*, Jupiter represents, when *strong*, judges, councellors, all ecclesiastical persons, from the archbishop to the curate, chancellors, barristers, and the higher order of lawyers, scholars and students, clothiers, woollen drapers, &c. When *weak*, he denotes mountebanks, quacks, empirics, knaves, cheats, drunkards, and the meanest, either in the law or the church.

Of *animals*, &c. he rules the sheep, unicorn, doe, hart, stag, ox, elephant, beasts of every kind beneficial to mankind; also, the whale, serpent, dolphin, &c.; and of *birds*, the peacock, pheasant, partridge, dove, snipe, stork, lark, bees, &c.; and generous creatures of most descriptions.

In the *vegetable* world, the ancients attributed to Jupiter the gilly-flower, nutmegs, sugar, mace, cloves, strawberries, flax, betony, balm, fumitory, wallwort, wild marjoram, sweet marjoram, organy, pimpernel, rhubarb, allheal, wheat, basil, bugloss, borage, St. John's wort, piony, liquorice, violets, pome-

granates, mint, mastic, saffron, daisy, and featherfew; also the almond tree, hazel, fig tree, olive, oak, cherry tree, ash, gooseberry, pine tree, coral tree, pear tree, birch tree, ivy, vine, and mulberry.

Of *stones*, &c. the topaz, amethyst, marble, emerald, chrystal, sapphire, hyacinth, bezoar, freestone, &c.; and of *metals*, tin and pewter.

Of *places*, he denotes churches, oratorios, palaces, gardens, synods, or courts of justice, wardrobes, and magnificent abodes, or neat and curious places. He delighteth in the north quarter of the heavens, and causes north and north east winds, with pleasant, healthy, serene and temperate weather.

Of Mars.

"*Mars*, the fierce god of war,
Of discord dire; and slaughter—
Bellona's aid, the scourge of providence;
Lord of the fiery steed, and armed car;
Hasting to death, to desolation fell!
Pompous and proud, and in his hour of glory,
Where death shafts thicken—where life's crimson stream,
Ebbs fastest!"

CONGREVE.

Mars, the next planet in order to Jupiter, is of a peculiar colour, appearing like a bright flame or spark in the heavens, especially when in Perigee, and thus readily distinguished from other stars. He is a hot, dry, fiery, choleric, nocturnal, malignant, and violent planet, the Astrological cause of anger, quarrels, contention, violence, war, slaughter and bloodshed. In other respects far from fortunate, but not so evil as Saturn, as his influence is by no means so lasting; in which respect, the influence of *Saturn* may be compared to a lingering but fatal consumption; and that of *Mars* to a burning fever, slakeing its thirst in the life blood of the patient. He denotes a strong well set, but short body, bony, lean, muscular, and strong red, or ruddy complexion, sharp hazle eyes, light, or red hair, and a

rough violent countenance, furrowed by significant lines: when he is *fortunate* by aspect with the leading significators, and well dignified, he is said to produce a fearless, violent, irascible, and unsubmitting person, naturally delighting in war, battle, or contention, but in other respects prudent, rational, and even generous or magnanimous. If *unfortunate* in configurations and ill dignified, the native is wholly destitute of any virtue, prone to violence, quarrels, treachery, robbery, murder, treason, and every species of cruelty and wickedness. The *real* nature of Mars is anger, and an eager wish to be in quarrels and mischief of all sorts; the countenance of those born under his influence, appears to be extremely vicious and unbending, rude, unkind, and ferocious.—It may be truly said of them, that "the bitterness of their wrath is cruel." They expect and exact universal submission; and although often magnanimous, they are seldom kind or sociable. Such evil dispositions, however, are seldom seen, (except in the cruelties of a Nero, or an Ali Pacha; and in a few such instances, where the same cruel fate they had brought on others, generally overtakes themselves) as the aspects of other planets alter it materially: but in low life, the gallows generally ends the career of the "ill starred" child of Mars.

Mars is said by the ancients to govern the *gall, left ear, head, face, smell, imagination, reins, genitals, &c;* and the diseases peculiar to this planet, are the small pox, jaundice, fevers, measles, hot eruptions, carbuncles, diabetes, strangury, burns, scalds, wounds and bruises, with all inflammatory diseases. He is *friendly*, sympathetically, with ♄ ♃ ☉ ♀ and ☿, and has no *enemy* but the ☽.

In *horary questions*, he denotes symbolically, generals and commanders of armies, soldiers, military men, surgeons, chymists, physicians, apothecaries, druggists, armourers, watch makers, barbers, all such as use implements of a sharp nature, all trades wherein fire is used; also curriers, smiths, carpenters, bricklayers, sculptors, cooks, taylors, bakers, &c. When ill placed, he denotes thieves, highwaymen, hangmen, jailors, and "all cut throat people." An old author likewise observes, "I have still observed, that a right martialist doth seldom ex-

ceed in height, or to be at the most above a yard and a half high !"

Of *animals*, &c. Mars denotes the mastiff, wolf, tiger, panther, and all such beasts as are ravenous and bold; also the shark, pike, barbel, fork fish, all stinging water serpents, and hurtful fish. Of *birds*, the hawk, kite, raven, vulture, owl, cormorant, crow, magpie, and all ravenous birds of prey.

In the *vegetable* world, he rules all such herbs that are *hot* and *dry*, or have sharp pointed leaves, or that are red, and usually in barren high stony places, as the thistle, brambles, briars, nettles, onions, lingwort, radish, mustard seed, ginger, pepper, garlick, hemlock, horehound, tamarinds, &c.; and all trees that are thorny or prickly.

In the *mineral* world, he governs blood stone, load stone, jasper, touch stone, asbestos, amethyst, and the adamant; also iron, steel, arsenic, antimony, brimstone, and pungent minerals, of a fiery or inflammable nature; (likewise the different inflammable gases, as a judicious *modern* Astrologer has observed.)

Of *places*, he denotes all those that are appertaining to fire or blood, as laboratories, furnaces, distilleries, bake houses, ovens, smiths or cutlers, butchers shops, and such like. He delights in the *Western* quarter of the heavens, and causes western winds, with thunder, lightning, fiery meteors, and a dry pestilential air.

Of the Sun.

" Hither as to their fountain other stars
Repairing, in their golden urns draw light,
And hence the morning planet gilds her horns.
By his magnetic beam he gently warms
The universe, and to each inward part,
With gentle penetration, though unseen,
Shoots genial virtue even to the deep !"

MILTON.

The *Sun* is the centre of our system, although in ancient times men deceived by appearances, supposed him in common

with the other planets to revolve round the earth: this opinion of Ptolemy although incorrect, according to Astronomical principles, does not in the remotest degree affect the system of Astrology which the ancients founded; for the stars act universally upon the earth and its inhabitants, according to their geocentric or *apparent* position, without any regard to their *true* or heliocentric places. He is considered as temperately hot and dry, of his own nature scarcely good or evil, but a most powerful source of ill fortune where afflicted by the other planets, and placed in his debilities, or signs contrary to his nature; as on the contrary, when strongly aspected or placed in a genethliacal scheme in signs of dignity, which are those of his own nature, he is the source of much prosperity. The Sun is the natural significator of credit, honour, and dignity or respectability in life in *every* horoscope, and although he by no means monopolises the supreme or chief signification herein, (as some writers have for lack of proper experience simply imagined) yet it is most assuredly of the utmost consequence *in every nativity*, that the sun should be strong and unafflicted, both according to the nature of the sign he occupies, and his different familiarities with adjuvant or hurtful stars. Some writers imagine that Planets *near the Sun*, are rendered thereby, weak and unfortunate; this is, as far as the authors experience leads him to judge, by no means the case, unless other causes should give testimony thereto: indeed it is quite evident that many planets within 60 *zodiacal* degrees of the Sun, are typical of an eminent name; and when in opposition to that luminary, the reverse, and peculiarly unfortunate, although this requires some qualification, for should the satellitium of stars near the Sun, be themselves weak, malignant by nature, or afflicted by aspect, public notoriety *in infamy* alone, would ensue. In these, as in all other cases, the student must well examine the different testimonies, and carefully (not hastily) form his judgment thereon, by which means he will doubtless be enabled to read the heavens with far more exactness, than the greater part of those who affect to disbelieve Astrology, can read their primer! And when once the *real* first principles of this sublime science are gained, and thoroughly understood, the rest will be compara-

tively facile and easy; although at first sight they may be considered by the casual reader, as intricate and abstruse, which is the case with every mathematical science, under the heavens. Indeed it may well be expected that a science which dives so deep into *futurity*, and which approaches above all others so near to *celestial wisdom*, should be somewhat *more* than others, abstruse in the elements thereof; but through the manifold experience, and the united indefatigable labors of the "philosophic wise and great in *all* ages," the *Author* can safely affirm that the art may be attained even in a far shorter time than the common routine of mathematics, or even than the knowledge of the *assumed* science of Phrenology, which is by no means to be compared with *Astrological* learning.

From this digression, which we thought proper to make, in order to guard the student from being astounded at the (apparently lengthened) descriptions of the heavenly bodies, which, like the quantities of algebras, or the first rules of arithmetic, are essential to be well remembered as the *primum mobile* of the art.—We hasten to describe the description of person the Sun gives, when principal significator, viz. a large bony athletic strong body, broad high forehead, light sandy curling hair, quick piercing eye, and well made person, but one who will soon become bald. If well dignified or favourably aspected, the disposition is noble, magnanimous, proud and lofty, but humane; a faithful friend, and a generous enemy, scorning to use advantages which may be given him over his opponents; generally of few words, but very pompous and magnificent; fond of dress, ornaments, and decorations of all sorts, extremely partial to costly jewels, and splendid attire.

If ill dignified, and ill aspected, the native is both proud and mean, arrogant and submissive, a tyrant, and yet a sycophant; empty, vain, a great talker, restless, vain boasting, uncharitable, despotical, unfeeling, and always seeking to serve himself before his friends, rarely generous; but on the whole particularly unamiable, and generally disliked on account of his arrogance and ignorant pomposity.

The Sun is most materially *altered* in natural signification according to the *sign* he occupies, which experience leads the

author most positively to affirm (notwithstanding late writers have affirmed the contrary); thus in the watery signs ♋ ♏ and ♓, he is not by far so fortunate as in ♈ ♌ ♐, or even in ♎ or ♊. This, the student will bear in mind.

He is said by the ancients to govern the *heart, back, arteries, right eye* of a man, and *left eye* of a woman; as also to preside over the retentive faculty, or memory. His diseases, are faintings, palpitation of the heart, weak sight, fever, disordered brain, cramp, foul breath, catarrhs, defluxions, disorders of the mouth, throat, &c. He is by sympathy friendly to all the Planets except ♄.

In *horary Astrology* he denotes, when well placed, kings, emperors, monarchs, princes, dukes, marquisses, and indeed all noble and high born people, and in general all "of gentle blood," persons in high offices, or superiority in city, town, or country, coiners, goldsmiths, workers in gold or silver, and costly lapidaries or jewellers. When ill dignified and afflicted by aspect, he signifies all persons in *usurped* authority. An old author writes "the Sun is under Mars, placed in the midst of all the planets, being the chief light and president of them all, sitting as a judge or king, amongst his nobles; wherefore some of the ancients have ascribed to him chief rule, and made him as it were, an emperor amongst the stars."

Of the *brute* and *feathered* creation, he rules all such beasts as are stately, furious, bold, strong, and invincible, as the lion, wolf, ram, boar, bull, horse, &c., as well as the phœnix, swan, cock, hawk, nightingale, lark, &c; and of *fishes*, the sea-calf, shell-fish, star-fish, and the prodigies of the vast and mighty ocean. In the *vegetable* world, he rules saffron, peony, marygold, palm, ginger, dittany, celandine, vervain, amber, rosemary, St. John's wort, musk, rosa solis, cinnamon, eye bright, cinquefoil, lignum aloes, lavender, sweet marjoram, pepper, honey, frankincense and all aromatic herbs. In *minerals*, &c. he rules gold, and costly jewels, etites, the carbuncle, chrysolite, iris, heliotropion, jacinth, pyrophilus, topas, ruby and diamond.

Of *places*, he denotes princes palaces, magnificent buildings, dining rooms, towers, splendid apartments, and costly houses. He causes Eastern winds, and delights in the Eastern part of

the heavens. His celestial path is always *in the ecliptic*, and he never has any latitude, in which respect he differs from every other planet in the heavens ; even as in his splendor he is more beauteous than the fairest of the " wandering orbs,"

> " Hail, amiable vision ! every eye
> Looks up and loves thee ! every tongue proclaims
> 'Tis pleasant to behold thee !"

Of Venus.

Venus is the next in order to the central Sun, a beauteous and a brilliant planet, she is the only planet mentioned by the most ancient poets, as Homer and Hesiod. Her *Astrological* character ♀, which to the present day is maintained by the Astronomers ; is supposed to be " a rude representation of a female figure with a trailing or flowing robe." She is in poetry personified as the patron and friend of the softer passions ; an old Astrologer writes, " Venus, fair Venus, is the queen of love." The author of Waverley views her effects in the same *poetical* light in his celebrated novel of " Guy Mannering :

> ——— " Love's world, his home, his birth-place ;
> Delightfully dwells he 'mong fays and talismans,
> And spirits, and delightedly believes
> Divinities, being himself divine,
> The intelligible forms of ancient poets,
> The fair humanities of old religion,
> The power, the beauty, and the majesty,
> That had their haunts in dale or piny mountains,
> Or forest by slow stream, or pebble spring,
> Or chasms and watery depths. All these have vanish'd ;
> But still the heart doth need a language, still
> Doth the old instinct bring back the old names ;
> *And to yon starry world they now are gone*,
> Spirits or Gods, that used to share this earth
> With man as with their friend and to the lover
> Yonder they move, from yonder visible sky
> *Shoot influence down* ; and even at this day
> 'Tis *Jupiter* brings whate'er is great,
> And *Venus who brings every thing that's fair*."

Venus shines with a beautiful clear pellucid light, sufficient even at times to cast a sensible shadow. Placidus, a celebrated Astrologer of former times, thinks her "bluish lustre denotes heat;" at which rate this planet must be warmer than Jupiter. She is a feminine, nocturnal, temperate planet, and considered as next to Jupiter in benevolent influence: her beautiful brightness may well denote an auspicious star, which she certainly is, and those who have the happy fortune to be born with this planet in the superior *angles*, are without fail noted for eminence in the polite annals, or scientific arts of the day; leaving a lasting name to posterity, as well as being the general favorites of the fairer sex: and addicted to poetry, song, and music. Our present beloved monarch, and most gracious majesty, GEORGE IV. was born just as the benevolent "*star of Venus*" *arose in the horizon*, or Eastern angle, termed by Astrologers the ascendant or "House of life," and prime significator of manners; now it is well known to all Europe what a refined and polished genius, and what exquisite taste, the King of England possesses, which, therefore may be cited as a most *illustrious proof* of the celestial science; a proof likewise which is palpably demonstrable, even to the most casual observer, since the *time* of his nativity is taken from the public journals of the period; and *cannot* be gainsayed.

"Fair Venus shines
Even in the eye of day; with sweetest beams
Propitious shines, and shakes a trembling flood
Of softened radiance from her dewy locks
Fair morning Star,
That leads on dawning day."

BARBAULD.

If well dignified, well placed, or well *aspected*, either are the same, but the two latter the best; the temper is even, quiet, placid, and unusually graceful; engaging, sweet, merry and cheerful; amateurs in music, drawing, and accomplishments, out of the ordinary way. But if Venus be afflicted the native born under her immediate influence, is lewd, profligate, shame-

less, and lascivious: she denotes a peculiarly handsome conformation of body, generally very beautiful sparkling hazle or black eyes, round smooth face, light or chesnut hair, dimples in the cheek or chin, an amorous look, but sweet voice. An old author says, "having a *love dimple* in the chin, a lovely mouth, cherry lips, and a right *merry* countenance;" in short the real nature of Venus (Astrologically speaking) is mildness and goodness, and those under her influence are generally the most accomplished in the *haut-ton*, or sphere of fashion; and votaries of the song, the dance, and music's enchanting fascinations—They are usually merry, "even to a fault."

Venus is said (by the old authors on the sideral art) to rule the *reins, spine, generative system*, the *neck, throat and breasts*; her diseases are those of the back, loins, and of the aforesaid parts; as also priapism, syphilis, heartburn, and secret fashionable diseases, or disorders peculiar to luxury and free living. She is by sympathy found to be friendly to every planet except the leaden star of ♄.

In the *horary system* of stellar science, Venus denotes musicians, embroiderers, perfumers, artists, painters, classic modellers or sculptors, dealers in the dresses or ornaments of the rich and wealthy, and all who work in elegant attire, or administer to the luxuries of the great, when strong and well dignified; but when weak in these respects, she represents gamesters, and the lower orders of the votaries of pleasure and voluptuousness.

Venus rules all such animals as are amorous in nature, and also the dog, sheep, goat, bull, calf, panther, and hart: amongst *birds*, the swan, kingfisher, swallow, pelican, pigeon, sparrow, turtle dove, stock dove, crow, eagle, partridge, thrush, blackbird, pye, wren, &c.; and amongst *fishes*, the pilchard, crab, lobster, whiting, salmon, and dolphin. In the *vegetable* creation, there are subject to her influence, all such plants as are odoriferous, pleasant, sweet, and delectable, as satyrion, daffodil, maiden-hair, the violet, valerian, vervain, thyme roots, the rose, lilly, &c., with every kind of fragrant spice: and of trees, the fig tree; cypress, pomegranate, apple tree, pear tree, myrtle, walnut, and almond tree, peaches, apricots, raisins, vines, ash tree, and all delightful perfumes, as ambergrease, musk, civet, and fragrant gums of all kinds.

Amongst the mineral creation, she rules the beryl, chrysolite, emerald, sapphire, green jasper, coral, alabaster, and marble; also copper, brass, and their different ores. Of *places*, she denotes beds and bed-chambers, dancing and dining rooms, gardens, fountains, wardrobes, banqueting houses, theatres, &c. She is said to delight in the South, and to rule the South wind; denoting gentle showers in winter, and temperate heat in summer.

Of Mercury.

"We, tho' from heaven remote, to heaven will move
With strength of mind, and tread the abyss above;
And penetrate with an interior light,
Those upper depths which nature hid from sight.
Pleas'd will we be to walk along the sphere
Of shining stars, and travel with the year
To leave this heavy earth, and scale the height
Of Atlas, who supports the heavenly weight:
To look from azure clouds, and thence survey
Mistaken mortals wand'ring from the way."

OVID'S METAMORPHOSIS.

The planet *Mercury* is the smallest of all the primary planets, and moves the quickest in his celestial orbit; he is so near the central sun, as rarely to be seen; except a little before sun-rise in the morning, and a little after sun-set in the evening; but even then, his motion is so rapid towards the sun, that he can only be discerned for a short space of time. When observed through a telescope, he appears of a bright white glistening color, but to the naked eye he appears more of a dull leaden color: the ancient *Grecian Astrologers*, (in their unrivalled classical delineations of both celestial and terrestrial objects) assigned to this planet the celestial office of being "the swift messenger of the Gods," and represented him by the figure of "a youth with wings at his head and feet," whence the character ☿, is symbolically derived. The singular circumstance of Mercury forming so conspicuous a feature in the

doctrines of judicial Astrology, (since he is said to rule the whole of the rational and intellectual faculties), is perhaps a stronger proof of the verity of this art than could well be imagined; for were those precepts and judgments, "founded on whim and fancy" (as some say), the ancients never would have constituted *an almost invisible planet, as the chief ruler of the mental powers*, but would doubtless have chosen some other more visible and ponderous star, for that important office. The student, and judicious reader will be probably led to notice this remarkable fact, in the course of perusing our writings, on sideral subjects, a *fact* which to the unprejudiced enquirer is worth more than an hundred syllogistical arguments, pro and con, on the matter in hand.

Mercury is the Astrological source of wit, ingenuity, invention, discovery, and eminent skill in science, art, and almost every important branch of human knowledge. He is considered as a cold, dry, earthy, melancholy star; when well dignified or free from hostile aspects of afflicting stars, the mind is strong, vigorous, active, "searching and exhausting both worlds, and imagining new;" the memory retentive, tenacious, inheriting a natural thirst for knowledge, which all the wells of discovered science cannot slake, but still does the intellectual soul wish, "ardent and aspiring," for store after store of philosophic, classic, or celestial learning: generally the most eloquent orators, the most skilful philosophers, the most eminent mathematicians, and the most rare and curious of mankind are under his "selectest influence;" no one can become distinguished or eminent in life, for *real* abilities, unless Mercury in their horoscope be free from evil configurations.

George Bidder, the calculating youth, whose nativity the reader may see in "the Astrologer of the nineteenth century," was born decidedly under the auspicious influence of ☿, having the sign *Gemini*, for his horoscope, with Mercury therein, in zodiacal parallel to the Moon, which not only confirms what is before laid down, but (as there can be no evasion as to the time of his birth being correct) proves the theory of the ancients to be unquestionable; but when Mercury is afflicted or ill dignified by aspect, configuration, or discordancy of sign, the native

will be a mean, shuffling, unprincipled character, a voucher of falsehoods, and void of real understanding.

The real Mercurial person is of a tall, upright, spare body, long nose, dark eyes, long visage, dark hair, long slender hands and fingers, which last is a peculiar *mark* of Mercury. The color varies as he is aspected by other Stars, but generally he is any thing but of fair complexion, and often quite dark colored, or very sallow. He governs the *brain, tongue, hands, and feet;* his diseases are madness, apoplexy, vertigo, headaches, stammering, dumbness, stoppage or humour in the head, coughs, and rheumatic or gouty disorders. His enemies are ♂ ☉ and ☽, his friends ♃ ♀ and ♄; yet some write him as friendly to all *but* ♂.

In the *questionary art* he denotes, when well placed, Astrologers, philosophers, mathematicians, secretaries, officers of state, merchants, travellers, sculptors, poets, lawyers, teachers, orators, ambassadors, commissioners, artificers, and all ingenious clever persons. When weak, he represents scriveners, clerks, pettifoggers, vile persons, cunning in acting mischief, thieves, carriers, messengers, footmen, servants, &c.

Of *beasts*, he rules all such as are of quick sense, ingenious, inconstant, and swift; also such as are easily taught by man, as the dog, ape, fox, weasle, hart, mule, hare, civet cat, squirrels, the hyæna, spider, &c.; and of *fishes*, the mullet, and all swift reptiles; likewise of *birds*, all those that are naturally witty and inconstant, as the nightingale, linnet, ibis, blackbird, thrush, parrot, swallow, jay, crane, cockatoo, the lark, and the jackdaw. Of *herbs and plants*, he rules cinquefoil, marjoram, fumitory, pimpernel, parsley, and such "as are of divers colors, and mixed natures," or those which in medicine have chief relation to the brain and tongue, or which remove obstructions, and comfort the spirits, as adders tongue, lungwort, dragonwort, vervain, hiera, diambra, &c. Of *trees*, the walnut, filbert, and hazel, &c.

In the *mineral* creation, he rules quicksilver, tin, marchasite, ætates, red marble, topaz, millstone, granite, and all stones of spotted colours.

Of *places*, Mercury represents symbolically academies, schools,

common halls, or public convened assemblies, places where lively games are held, as tennis and racket courts, fairs, ordinaries, markets, bowling-greens, the hall, study, libraries, counting houses, pulpits, &c. He delighteth in the northern quarter of the heavens, and his influence over the weather is usually according to the applying planet, to whose aspect he is hastening.

Of the Moon.

" The wind had arisen, and swept before it the clouds which had formerly obscured the sky. The *Moon was high and at full*, and all the lesser satellites of heaven shone forth in cloudless effulgence. The scene which their light presented to Mannering, was in the highest degree unexpected and striking."

Guy Mannering, chap iii.

" ——— Now beamed the evening star,
And from embattled clouds emerging slow,
Cynthia came, riding on her silver car,
And azure mountain cliffs shone faintly from afar."

BEATTIE.

Cynthia, " the queen of heaven," as the ancients termed her, or the MOON, the companion of the earth, and chief source of our evening light, is a cold, moist, watery, phlegmatic planet, variable to an extreme, in Astrological science, and partaking of good or evil, as she is aspected by good or evil stars. When angular and unafflicted in a nativity, she is the promissary pledge of great success in life, and continual good fortune. She produces a full stature, fair pale complexion, round face, grey eyes, short arms, thick hands and feet, smooth, corpulent, and phlegmatic body. Blemishes in the eyes, or a peculiar weakness in the sight, is the result of her being afflicted by the Sun. Her conjunction, semisextile, sextile, or trine; to Jupiter, is exceedingly fortunate; and she is said by the old Astrologers, to govern the *brain, stomach, bowels, left eye* of the male, and *right eye* of the female. Her usual diseases are rheuma-

tism, consumption, palsy, cholic, apoplexy, vertigo, lunacy, scrophula, small pox, dropsy, &c.; also, most diseases peculiar to young children. Her enemies are ♄ and ♀; her friends, ☉ ♃ ♀ and ☿.

In the *horary circle* of questionary science, she represents sailors, navigators, persons employed in the common or ordinary offices of men, as inferiors, servants, &c.; also all persons connected with the aquatic element, and any kind of fluid. If well dignified, or well placed, the most respectable in these occupations; if ill dignified, the reverse.

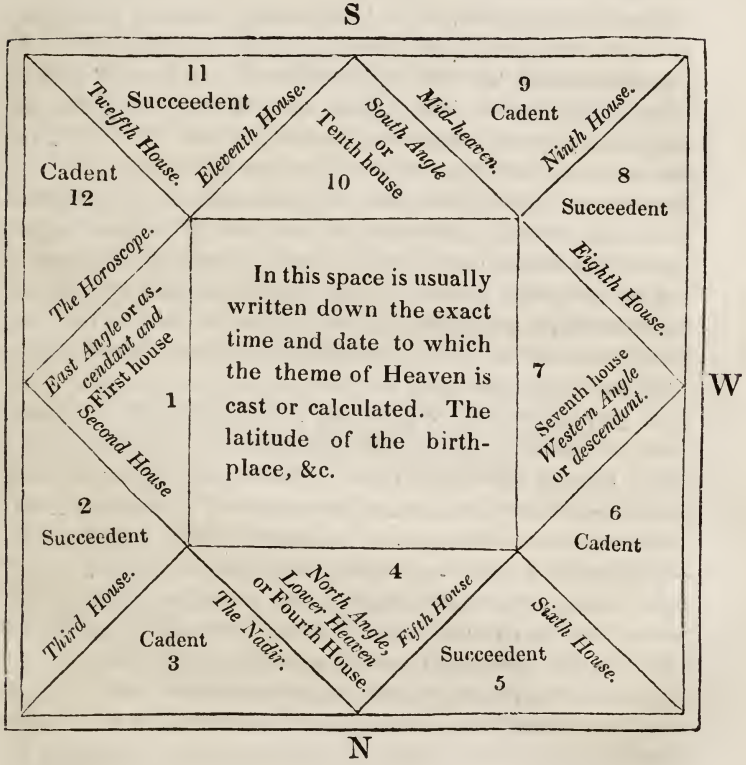
Of *beasts*, she denotes all such as delight in or near the watery element, as the otter, all amphibious animals, fishes in general; also the chameleon, hog, frog, cat, mice, rats, &c. All *shell fish* are said to be more peculiarly under her influence. Of *birds*, she rules the goose, swan, duck, dobchick, moor hen, night owl, night raven, and all birds that delight in watery aliments, or love to float on the fluid element. Of *herbs and plants*, she rules sea weed, lunaria, hyssop, rosemary, agnus castus, pompion, melon, gourd, cucumber, colewort, cabbage, endive, mushrooms, poppy, linseed, rapeseed, and all such herbs which are said to follow the course of the moon, in her increase and decrease. Of *trees*, she rules the palm tree, (which the ancients say "send forth a twig every time the moon rises,") and all plants, trees, and herbs, juicy and full of sap.

In the *mineral* kingdom, the ancients attribute to the moon silver and silver ore; all stones that are white and green, as the crystal, selenite, pearl, &c.; and of *places*, she represents the sea, the ocean, large lakes or bodies of water, fountains, fields near the sea, sea ports, rivers, pools, fish ponds, brooks, bogs, docks, springs, common sewers, wharfs, &c. She produces such weather as her various aspects with the other stars would naturally show, having of her own simple nature but small influence either way, over the electric fluid of the atmosphere.

A DIAGRAM

OF THE

Twelve Houses of Heaven.



AN EXPLANATION OF THE ABOVE DIAGRAM.

In order to illustrate plainly to the reader what Astrologers mean by the "Houses of Heaven," it is proper for him to bear

in mind, that, there are *four* cardinal points in the mundane circle of the earth round her own axis, which is not only demonstrable to reason, but known to every one; these are, *the* exact line wherein the Sun (speaking according to the course of custom) *rises in the morning, where he comes to the meridian or mid-day, where he sets in the evening* of the same day, and *where he comes to the Nadir,* twelve o'clock, *or midnight line.* The *first* of these, that is, the line (or imaginary line) which is level with the horizon *when the sun rises,* is the Astrologer's *first house,* or first grand angle, termed the Horoscope or ascendant. The second point, or the degree, when he is at his highest altitude, which invariably is in every latitude *at noon-day,* is the Astrologer's *tenth house,* or mid-heaven, and most powerful angle, or house of honor. Pursuing the same course, the apparent line level with the horizon, *when the sun sets,* constitutes the *seventh house* in the sidereal art, being the third grand angle, and setting horizon or descendant. Again, *at midnight,* the Sun arrives to the *cusp* or line of the lower heaven, or nadir, or as Astrologers term it, the Imum Cœli and *fourth house.* These four cardinal points, as before observed, all men are sensibly aware of, and the most inveterate critic that *may be fated* to lash our present system, will, we presume, allow us in this instance to hold our proposition undisputed; since, although we cannot in the "etherial blue" discern these said lines or terminating divisions, both reason and experience (leaving mathematical science out of the question) assure us that they certainly exist; therefore the Astrologer has certain grounds for the choice of his four *angular houses,* which, resembling the palpable demonstration they afford, (even to the most bigoted incredulist) are in the Astral science esteemed the most powerful of the whole.

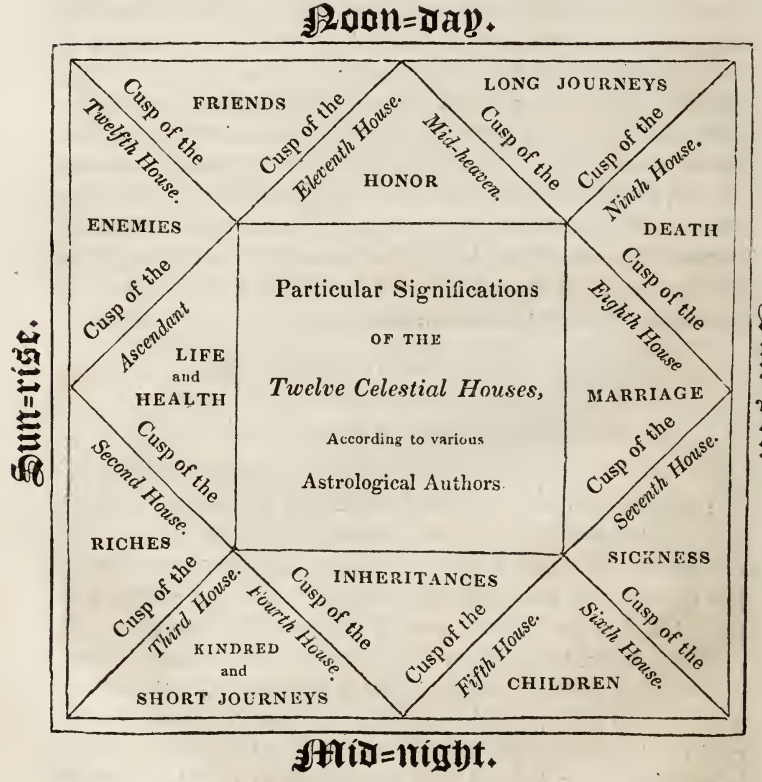
Now at the *equator,* where the sun is vertical, and all celestial arcs are measured by rectangles, equal parts of the zodiac pass through the great circle of the equator in equal times, or in other words, every house of heaven would contain just *thirty* degrees; but in every other part of the globe, the oblique inclination of the earth in her orbit, (which causes the length and shortness of our days) causes the Sun *apparently* to rise

earlier, and set later at one period of the year than another; and this causes his semi-diurnal arc, or the apparent space *between sun rising and noon*, to be greater or less, as the year advances or decreases; therefore, when the time of sun rising is obtained, and subtracted from *noon-day*, it is self-evident the difference will give a certain space of time, which in hours and minutes, constitutes *half the day*. This space of time the Astrologer next turns into degrees and minutes, (by multiplying each hour by fifteen degrees of the equator, and the minutes in proportion) which measured *on the tropic of Cancer*, and divided into *two* other equal parts, causes the space between Sun rise and noon-day to have three equal divisions, thus constituting two other houses of heaven, namely, the eleventh and twelfth houses. The same method is pursued on the same principles, with the remaining part of the great diurnal and nocturnal circle, giving for the result, the whole of the twelve celestial houses, which thus are proved to be neither visionary nor imaginary, *but founded on truths, as solid and substantial, as the course of the sun through the firmament*, (or in other words, of the earth around that luminary) and defying the most acute incredulist to deny their existence.

> "The western Sun withdraws; meanwhile the Moon
> Full orb'd, and breaking through the scatter'd clouds,
> Shows her broad visage in the crimsoned east."
>
> THOMSON.

The four first of these houses, namely, the first, tenth, seventh, and fourth, are termed *angles*, as being of the greatest strength and power; the next four are termed *succeedents*, as being of less energy, but still next in sympathetic power, and are the second, fifth, eighth, and eleventh houses. The weakest of all in influence are the *cadent*, which are the third, ninth, sixth, and twelfth houses; and it is not without reason that these divisions are made, which the attentive student, who wishes to read the true language of the stars, will most readily discover; in which respect he will reap the benefit of the "labours of ages," and from the rust of antiquity will distinguish the true polish of substantial science.

There have been various opinions amongst Astrological writers, as to the nature and effect of certain aspects, familiarities, and configurations of the active and passive stars or agents; but in the effects of the *houses*, they are nearly all (or quite all) unanimous, both in the oriental and European regions; which we will now proceed to illustrate, in a manner intelligible to any one, that will but pursue the subject with a little undivided and close attention.



ASTROLOGICAL EFFECTS

OF THE

Twelve Houses of Heaven.

From the most renowned Authors and selectest manuscript writings.

" Thus measuring things in heav'n by things on earth
At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd
What might have else to human race been hid."

MILTON.

Astrologers in their descriptions usually commence with the

FIRST HOUSE,

or house of " *Life,*" the point of the Eastern angle and horizon, the celestial sign, ascending on which point, at the instant of birth, and the stars or planets located therein, bears the most powerful influence upon the life and destiny of the native (or person whose horoscope it is). Saturn or Mars in this house never fail to give accidents and illness, when directed to the cusp of the ascendant, as also to be a perpetual trouble throughout life; while Jupiter or Venus therein, free from affliction, are perpetual tokens of good fortune, eminent success, and lasting credit. The sign ascending will also peculiarly mark the bodily form and mental intellect. In horary questions, this house relates to all questions of life, health, and appearance; as stature, colour, shape, sickness, and accidents; it also shows the events of journeys, voyages, &c., with respect to the life and health of the querent engaged in them: it is invariably the chief significator when life and health are concerned. In State

questions, comets, eclipses, &c , as also at the annual ingress of the Sun into Aries ; the first house signifies the people at large, or the health and well being of the kingdom where it is erected, and wherein the general mass of inhabitants are concerned. By being considered as the symbolical ascendant of any other person, either related or not related, near or absent, it will shew the same to them, as if the figure had been erected at their own request. According to *a very old manuscript of the twelfth century*, it signifies " the money of private enemies, as being the second house in order from the twelfth ; the brethren of friends, as being the third from the eleventh house ; it signifies the fathers of kings, as being the fourth from the tenth house ; also children of religious folks, for it is the fifth from the ninth house ; also the sickness of his open (or public) enemies, as being the sixth house from the seventh in order ; and upon the wife of his open enemy, or of fellows, (or partners) for it is opposed to the seventh house : it also signifies upon death of servants, as it is the eighth, reckoning from the sixth house ; it is the significator of religion and long journeys to the askers children, being the ninth house from the fifth, and upon magistery and dignity of his father, being the tenth to the fourth house ; also friends to the askers brethren, being the eleventh house from the third, and to the askers self it personates the beginning and fate of every hazardous enterprise."

It is a masculine house, and rules the head and face the same as the sign ♈.

OF THE SECOND HOUSE.

The next house in order from the ascendant is the second house, or house of " *Riches.*" This signifies the estate, fortune and property, riches, gain or loss in pecuniary affairs, poverty, misfortune, and in fact every thing relating to (that plague of the wise man, and that idol of the fool) *gold*, and " the worlds wide wealth" of him for whom the figure is cast. The ancient Astrologers attribute the same effects to this house, both in nativities and horary figures ; but this requires some explanatory developement, for if the nativity be afflicted other ways, if the luminaries are *evilly* aspected by Saturn, Mars, or Hers-

chel, even though Jupiter should be posited *in* the second house, and in his most powerful dignities, the native would be far more liable to misfortune and loss than fortunate. The attentive student will at once perceive from this explanation, that the genuine principles of the celestial science are founded on philosophical axioms, which *nothing* can neutralise, and which invariably point to the same steady objects.

In the questionary art, the second house denotes the *money* of the querent, his loss or gain in speculations relating to business or pecuniary affairs in general, or any question in particular; also of loans, friends, and assistants in law-suits, and such like. In State Astrology, it denotes allies, warlike officers, and the pecuniary resources of the nation at large; especially in the scheme of the heavens, which is cast for the vernal ingress. According to MSS. writers, the second house denotes "inheritance, lucre, and divers winning; also it denotes the brethren of private enemies, for it is the third house as accounted from the twelfth; and fathers, or grandsires of friends, for it is the fourth from the eleventh house; also king's sons, for it is the fifth house from the mid-heaven; also upon the death of wives, familiars, fellows, (partners) and open or public enemies, as being the eighth house from the seventh, in due order; also upon the religion and long journeys of servants, for it is the ninth reckoned from the sixth house; also upon the trade, (magistery) credit, profession, and honor of children, as being the tenth house from the fifth; also upon the friends and well-wishers of fathers, being the eleventh reckoned from the fourth house; and lastly, upon private enemies of brethren as being the twelfth reckoned from the third house."

It is a feminine house, and similar in effect to the sign ♉, ruling the neck and shoulders.

OF THE THIRD HOUSE.

This is the house of brethren, kindred, neighbours, cousins; short inland journeys, letters, messages, rumours, and the removal of trade or employment. From this house the *ancient* Astrologers derived their judgment, relative to the kindred or

brethren of the native, born under any particular horoscope, with the good or bad fate attending them; and also of those particular changes which were perpetually recurring throughout life; in which particular they were accustomed to judge by the lords of the house, and triplicity, according to that sign or constellation of heaven which was found on the cusp, great part of which judgment can scarcely be relied upon; but when malefic or *unfortunate* stars, are located *in* this house, or in *mundane* square, semisquare, or opposition thereto, the attentive student will readily perceive appropriate *evil* effects, corresponding to the significations of the house above described, thus *Saturn* being there, is generally found to cause hatred and ill-fortune through brethren, neighbours, and short journeys—*Herschel* there, never permits the native to rest long in one place, or to meet with mutual affection from his kindred; but Mars *afflicted* in the third house is said by the ancients to be "the very demon of discord and genius of ill luck in all things to which the house has relation." The good planets of course have *benign* effects, most palpably visible.

In horary questions, *every* signification, of the house is allowed in its *full* symbolical allusion, for in such cases the indication will no doubt be complete: hence all *questions* relative to the aforesaid subjects, are judged as well by the lord of the house, as the accidental positions and configurations thereto. In addition to those descriptions, the following are *manuscript*; "Zael," an Arabian writer of great repute, sets forth the third house as denoting "sects, epistles, dreams, mutation, churches, clerks, carols, changing of women from place to place, &c. being the fourth house, as reckoned in order from the twelfth, it signifies the fathers of private enemies, the sons of friends being the fifth to the eleventh house; also the sickness of kings, for it is the sixth house from the tenth or mid-heaven; also the enemies of religious persons, for it is the seventh house, or *opposite* to the ninth; as well as the magistery (or trade) of servants, as being the tenth house to the sixth; and the friends of children, being the eleventh house to the fifth; and the private enemies of the father, as being the twelfth house in order from the fourth house."

It is a masculine house, and similar to ♊, ruling the arms, hands, and shoulders.

OF THE FOURTH HOUSE.

The lower angle of heaven, or fourth house, whose line, or cusp, the Sun touches at midnight, is the *weakest* in influence of all the other angles throughout the celestial circle: it represents in nativities, most powerfully the parents of the native, especially the father; but the *opposition* of Saturn, Mars, or Herschel to the mid-heaven, which is the same as coming to the cusp of this house, not only frequently afflicts the father, but as an evil aspect to *one* angle, is felt by *all* four, (each aspecting the other) frequently causes death or severe misfortunes to the native's mother. Good planets in this house (even Jupiter) lose much of their active influence, and are particularly weak, even as *promittors* in directions. The ancients gave this house of heaven to represent the final end of all things, whether in nativities or horary questions. In the latter it represents the querent's father, his patrimony; all affairs relating to lands, houses, cities, estates, towns, castles, hidden treasure, curious secrets, and all things belonging to the earth; as also old houses, ruinous buildings, monuments of sepulchral arts or superstitious rites; antiquities, gardens, fields, orchards, vineyards, corn fields, &c.: it is said to denote the house or residence of the querent at the time he wishes a question resolved, and the *final* issue of every undertaking, with its diversified or casual contingencies. "Alcabitius" an old Astrologer, and other *manuscript* writers, say of this house, that it denotes "dead men's goods, and all inheritances descending by a right line to the querent; and of all things immoveable, as cities, castles, and such other, and of treasure hid, and of what shall befall the dead man in his grave, and (after his burial) to his corpse; and what shall fall *after* death, as also to all questions touching the substance of brethren, being the second to the third house; and of the children of private enemies, being the fifth house to the twelfth; and sickness of friends, as being the sixth house accounted from the eleventh house; also upon the king's enemies, being the

seventh house from the tenth or mid-heaven; and death of religious persons, being the eighth house accounted from the ninth; and upon the religion of the absent, as being the ninth to the eighth house; also upon the (trade or) magistery of enemies, being the tenth from the seventh house; also upon the friends and fortune of servants, being the eleventh to the sixth house; and lastly, upon all questions relating to the private enemies of children, being the twelfth or house of enemies to the fifth house."

It is a feminine house, and being represented by ♋, rules in like manner the breast and lungs, as that sign does.

OF THE FIFTH HOUSE.

From the fifth house, Astrologers both ancient and modern, deduce their judgments relative to the children or offspring of the native; Ptolemy joins with this the angle of the mid-heaven, and also the eleventh house: it is said to be the house of children and women, which in horary Astrology it certainly is; denoting also the father's property, both personal and real; childrens health and welfare, whether present or absent; also all questions relating to pleasure, amusement, gaming, taverns, theatres, banquets and merry-making of all sorts; it is also the house of pregnancy.

In State Astrology, it denotes ambassadors or messengers; as well the strength or weakness of any besieged place. According to an ancient *manuscript*, Haly, and other Arabian Astrologers of past times, set forth various *other* significations of the fifth house, as denoting "in the above art, the cheapness or dearness of bread, wine, and victuals in general for that region to which the horoscope is erected." In horary questions, the same authors write, "the fifth house signifies, upon children, delectation, pleasure and legacies; also upon charters, books and messages; it also signifies the brethren of brethren, for it is the third house accounted from the third; and the substance of father's, being the second to the fourth house; also the sickness of private enemies, being the sixth house from the twelfth; and the enemies of friends, as being the seventh house

or *opposite* to the eleventh house; and the death of kings or monarchs as being the eighth house from the tenth, or medium cœli; and long journeys of religious persons, as being the ninth house to the ninth; and the magistery or dignity of the absent, as being the tenth to the eighth house; also the friends of the askers or enquirers enemies, as being the eleventh to the seventh house; and lastly, the private enemies of servants, as being the twelfth house to the sixth." It is a masculine house, and like ♌, rules the stomach, liver, heart, sides, and back.

OF THE SIXTH HOUSE.

Astrologers attribute to the sixth house an *evil* signification; it is the house of sickness, and partly of private enemies, being in opposition to the twelfth house, and the parts of body which is ruled by the signs on the cusp of this house, or accidentally intercepted therein, are said to denote diseases. In horary questions, it represents different effects, being the house not only of sickness, but of servants, dependants, uncles, aunts, and all kindred by the father's side; small cattle, rabbits, sheep, goats and hogs; tenants, stewards, shepherds, farmers, &c.: all questions relating to these subjects, are judged from the sixth house. In State Astrology, it denotes the sickness or health, of the community at large.

Manuscript, Arabian Astrologers represent the sixth house, as being "the house of vassals, beasts not ridden, also the substance of children, as being the second house to the fifth; and the brethren of fathers, for it is the third to the fourth house; and the fathers of brethren, as being fourth to the third house; and also enemies of enemies, being the seventh house from the twelfth; also the death of friends, as being the eighth house to the eleventh: and long journeys, and religion of kings, being the ninth house to the tenth or medium cœli; also magistery and *lay* dignities, being the tenth or house of honor to the ninth house; and enemies of the absent, and private enemies of wives (and fellows), being the twelfth house to the seventh."

It is a feminine house, and similar to ♍, ruling the abdomen and intestines.

OF THE SEVENTH HOUSE.

The seventh house, the cusp of which is the western line of the *descending* horizon, or point where the Sun *sets*; is of great significance in Astrology, being most powerful in *marriage* and domestic happiness. If Saturn or Mars should happen to be posited in this house, unaided by the assisting beams of Jupiter or Venus; the native is certainly fated (from the malignant aspects of hostile stars) to be *unfortunate* in the wedded state, and born to lead a life of continual trouble therein. Unhappiness in wedlock, arising from the most strange and *unaccountable* causes, are also the effects of Herschel, when found therein; in which respects the seventh house is certainly more powerful than the Moon or Venus, (which are the *Ptolemian* Astrologers' chief significators in marriage). In horary questions, the seventh house denotes love questions, contracts, speculations in business, war, or public duels, encounters with thieves, law-suits, public adversaries, partners in trade, and litigation; it is the ascendant of thieves, and describes their persons and occupation.

In State Astrology, it is the house from whence the event of war or peace is predicted. In a battle it denotes the victorious party; it also denotes run-a-ways, outlaws, and the place to which a person is going to remove or change their residence.

Alcabitius, Ædila, Morbecca, and various Arabian Astrologers, according to *manuscripts*, record the seventh house, as "the house of all contentions, oppositions, contrariences, and things opposed; upon battle, strife, and enmity; fines, pleas, laws, &c.; and is the house of buying, selling, and nuptials; death of enemies, friends of brethren, sons of friends, and the place of theft;" and in compound signification it is said to be "the house signifying the substance of servants, as being the second house to the sixth, in due order; and sisters of brethren, being the third house to the fifth; also the fathers of fathers, being the fourth house to the fourth; and the children of brethren, being the fifth to the third house; also it signifies the death of private enemies, being the eighth to the twelfth house;

as also for the same reason, the death of great beasts. Again it signifies the religion and long journeys of friends, being the ninth house to the eleventh; also upon the honor or credit of kings, being the tenth house to the mid-heaven; and also the friends and fortune of religious persons, being the eleventh house to the ninth: as also the private dealings of the absent, and their enemies, as being the twelfth house from the eighth."

It is accounted a masculine house, similar to ♎ in its rule over the bodily members, which the student can refer to.

OF THE EIGHTH HOUSE.

This is termed the house of *death*, wills, legacies, portions, dowry of the wife; and in law-suits it denotes the adversaries means, friends, and success. In duels it is the adversaries second. It denotes the property and means of the querent's partner, and the strength of public enemies. Although, in nativities, the cause *of* death is not judged from this house of heaven, yet whenever Jupiter is therein, or even Venus, unafflicted, it is impossible the party should die violently.

Manuscript Astrologers "of yore," describe this house, as symbolically representing "labor, sorrow, battle, strife, slaughter, dower and inheritance of the dead, and money of public enemies: it signifies also the brethren of servants, being the third house to the sixth; and fathers of children, being the fourth house to the fifth; and sickness of brethren, being the sixth house to the third; also religion, and journeys of private enemies, being the ninth house to the twelfth; and dignity and magistery of friends, being the tenth house to the eleventh; and kings friends, being the eleventh house to the mid-heaven; also the private enemies of religious persons, being the twelfth house to the ninth." Haly, records the eighth house, as representing "Persons wretched and miserable, and liable to bodily deformities; and whether the asker shall die in indigence or abundance."

It is a feminine house, similar to ♏ in its rule over the parts of the body

OF THE NINTH HOUSE

In Astrology, the ninth house, is called the house of religion, science, learning, books, writings, voyages and distant travels. It is peculiar to the church; denoting all ecclesiastical matters, and all church preferments; clergymen of every degree. Dreams, visions, and long journeys. In horary questions, the Arabian Astrologers of the twelfth and thirteenth centuries, represent the ninth house as being "the house of faith, wisdom, and divine worshipping." Guido Bonatus calls it "the house of fame." Haly, terms it the house of prophets and prophecies, council, and prayers; others write it, as being "the house of the wifes, or enemies brethren, being the third house to the seventh, and fathers of servants, being the fourth house to the sixth; and children of children, as being the fifth house to the fifth. Also sickness of fathers, being the sixth house to the fourth; and enemies of brethren, being the seventh house to the third; also friends of friends, being the eleventh house to the eleventh: and private enemies of kings, being the twelfth house to the tenth house in the order of the heavens."

It is a masculine house, like ♐ in bodily rule; denoting the same parts of the body which that sign does.

OF THE TENTH HOUSE

The mid-heaven, *medium cœli*, or angle of the South, whose line or *cusp* the sun touches at mid-day or noon, is termed the tenth house in the Astral art, and is the chief or supreme angle of the heavens; denoting honor, credit, renown, authority, trade, preferment, &c. In nativities, the planets here are most powerful; and while Jupiter, Venus, or Sol, herein, give great eminence in life, Saturn never fails to give disgrace and ruin, when alone or unaided by benevolent stars. In the former instance, may be noticed the Duke of Wellington, who has the *good fortune* to be born with Jupiter *in* this "house of honor;" in the latter, the late emperor Napoleon, who born with Saturn his *evil-star*, in the tenth house, might well be expected

to have met with a downfal as rapid as his rise, and which several French Astrologers predicted.—These are two of the most illustrious instances of modern times, and well worthy the attention of those self-conceited but (in reality) simple persons, who *affect* to deny the validity of Astrological presages, which are probably far above their puny comprehension. Many other instances could be given, but to the wise observer of nature, who possesses aught of "the milk of kind concession" where his learning does not reach, and to the philosophic enquirer, these will suffice. "*Utrum horum mavis accipe.*" The tenth house is therefore a principal feature in Astrological predictions, as it is also in the arithmetical part of the science, or Astronomical calculations, since all arcs of directions to the *angles* are measured from the right ascension of the mid-heaven.

In horary questions it denotes the mother of the querist: and in State Astrology, kings, emperors, nobles, dukes, empires, kingdoms, and provinces, with "the great" in general; being the true ascendant of the mighty and powerful, and the house of "high" or illustrious "life."

Manuscript writers say it is the house "of lordship, honor, and dignity; and of all craft of which a man is master." Albateyzen, an ancient writer, further says, "it is the house of judges, judgment, substance taken away by thieves, also the substance or money of religious persons, being the second house to the ninth; and brethren of the servants of open enemies, being the third to the eighth; and fathers of enemies or fellows (partners,) being the fourth house to the seventh; also children of servants, being the fifth to the sixth house; and sickness of sons, being the sixth to the fifth house; and public enemies, wives, and fellows of fathers, being the seventh or opposite house to the fourth, in due order; also death of brethren, being the eighth house to the third; and the religion of the servants of the asker, being the ninth house to the second; also friends of private enemies, being the eleventh house to the twelfth; and lastly, private enemies of friends, being the twelfth house to the eleventh."

It is a feminine house, and being in order, similar to ♈; rules the knees and hams.

OF THE ELEVENTH HOUSE.

Both the Oriental and European Astrologers are *unanimous* in describing the eleventh house of heaven, as being the house of *friends*, wishes, hopes, desires, advisers, favourites, flatterers and such like contingencies. Mr. *Wilson* thinks the eleventh house of great power in nativities in a benevolent way. This, however, is by no means the case; for the author of this work positively asserts from his own *experience*, that when evil planets are on the *cusp* of this house, or located therein, they are *increased* in evil, in a most remarkable proportion, and are *worse* there than in the sixth or twelfth, and nearly as bad as when angular. The student will soon perceive the truth of this axiom, if he examines a few correct nativities.

In horary Astrology, according to every professor, if this house of heaven be afflicted by evil position or aspect, in any theme of heaven whatever, or upon any occasion, the querist, or enquirer, will suffer severe disappointment in the projected affair; and in State Astrology, it represents the wealth and money, or the "exchequer" of the government, and the friends or allies of the nation at large.

Zael, Haly, Abenragel, Adila, Gerald, and *manuscript* writers of "the olden time," state the eleventh house of heaven as being "the house of knights, esquires, ambassadors, and servants of great princes." Another author, Alcabitius, states that "if a *watery* sign be on the cusp of this house, it is fortunate; if an *airy* sign, it is typical of friends; if an *earthy* sign, it denotes legacies or property of ancestors; if a *fiery* sign, it signifies honor and princely credit." This of course requires some limitation if evil planets should be there; yet the Arabian Astrologers, it must be confessed, were far more clever in the art than the Europeans are, and in horary Astrology especially, the student will do well to attend rather closely to their rules, ere he rejects *any* part as superfluous. Other writers of the same period say, "this house signifies the money or substance of monarchs, being the second house to the tenth; and brethren of religious persons, for it is third to the ninth house; and

children of enemies, or wives, or partners, being the fifth house to the seventh; also sickness of servants, being the sixth to the sixth house; and enemies and wives of offspring, being the seventh house to the fifth; and also the death of fathers, being the eighth house to the fourth; also religion and long journeys of brethren, being the ninth house to the third; and lastly, the private enemies of private enemies, being the twelfth house to the twelfth."

It is a masculine house, and like ♒ rules the legs and ancles, as that sign does.

OF THE TWELFTH HOUSE.

The *last* house for us to describe is the twelfth house of the celestial circle, or the house of *private enemies*; imprisonment, cares, anxieties, misery, and suffering. In horary questions, it denotes every kind of grief, persecution, malice, secret toil of mind, envy, incarceration, treason, sedition, assassination, and suicide. It is also the house of cattle and great beasts. In *nativities*, the rule above does *not* hold good, for the student in celestial philosophy will soon perceive in the course of his practice, that the evil planets therein, are far *less* evil and *weaker* in mischief than when angular; or even in the eleventh or fifth houses. This axiom (the author's own experience) *no* former author has recorded; it is nevertheless strictly true.

Manuscript observations on horary questions, state this house as signifying "deceivers, envious, bewailing, sorrowing, weeping, lamenting, blaspheming, imprisoning, and malevolence." Others say, it is the house of horses, asses, and beasts that are ridden; also, according to Haly, "it represents banished persons, malefactors, lost goods never recovered, long hidden wrath, vile persons, reproaches, disobedient; as also the *fœtus* of animals previous to birth. Adila and Zael, two very ancient writers, have these curious remarks relative to the nature of the twelfth house: "It is the house of captives and imprisonment; but note well that the wise men have *different* significations of imprisonment, for the taking, and the *cause* thereof, is signified by the eighth house, and the twelfth house, the

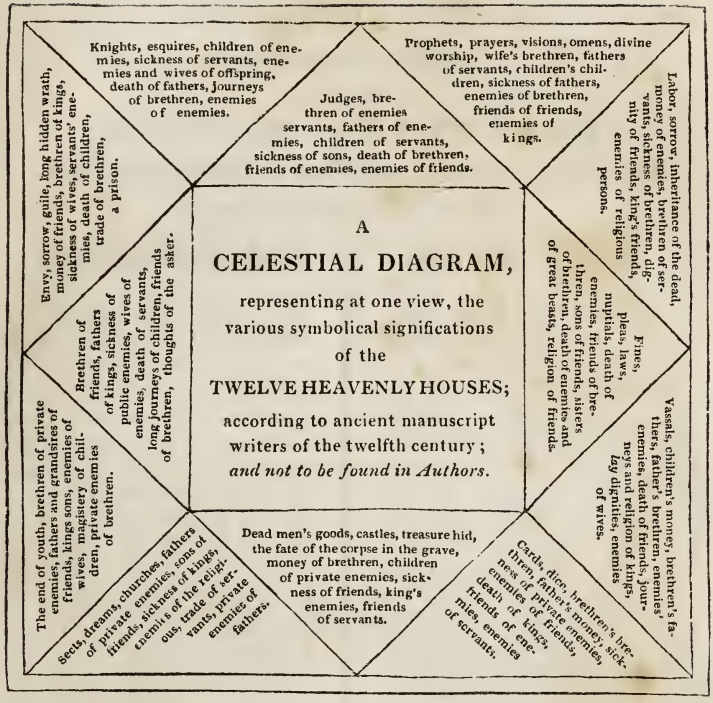
place of imprisonment and him that *is* imprisoned." Also others relate "that this house signifies the substance or money of friends, being the second house to the eleventh; and brethren of kings, being the third to the tenth, or mid-heaven; and fathers of religious persons, being the fourth house to the ninth; and sons of the absent, being the fifth house to the eighth; also it signifies as well, the sickness of wives, being the sixth house to the seventh, or west angle; and servants enemies, being the seventh house, or opposite to the sixth; and the death of children, being the eighth house to the fifth; and religion and long journeys to fathers, being the ninth house to the fourth; also lastly, the magistery (or trade) of brethren, as it is the tenth to the third house."

It is a feminine house and like ♓ rules the feet.

The student will bear in mind, that in the foregoing description, (which the diagram, at page, 91. will illustrate,) the angular houses of heaven are *first* in power, strength, and efficacy, whether in good or evil.

The succeedent houses are *second* in influence, but by far more weak in strength and power; and,

The cadent houses are, by the generality of Astrologers, esteemed as the *weakest* of the whole. This order of the houses, with few exceptions, the author admits also, in *his* system; but more especially as it relates to the four cardinal houses, or *angles*, which certainly are by far the most powerful; whether in nativities, horary questions, or themes of heaven for any occasion whatever.


Knights, esquires, children of enemies, sickness of servants, enemies and wives of offspring, death of fathers, journeys of brethren, enemies of enemies.
Prophets, prayers, visions, omens, divine worship, wife's brethren, fathers of servants, children's children, sickness of fathers, enemies of brethren, friends of friends, enemies of kings.
Judges, brethren of enemies servants, fathers of enemies, children of servants, sickness of sons, death of brethren, friends of enemies, enemies of friends.
Envy, sorrow, guile, long hidden wrath, money of friends, brethren of kings, sickness of wives, servants' enemies, death of children, trade of brethren, a prison.
Labor, sorrow, inheritance of the dead, money of enemies, brethren of servants, sickness of brethren, dignity of friends, king's friends, enemies of religious persons.
A
CELESTIAL DIAGRAM,
representing at one view, the various symbolical significations of the
TWELVE HEAVENLY HOUSES;
according to ancient manuscript writers of the twelfth century;
and not to be found in Authors.
Brethren of friends, fathers of kings, sickness of public enemies, wives of enemies, death of servants, long journeys of children, friends of brethren, thoughts of the asker.
Fines, pleas, laws, nuptials, death of enemies, friends of brethren, wife's death, sisters of brethren, death of enemies and of great beasts, religion of friends.
The end of youth, brethren of private enemies, fathers and grandsires of friends, kings sons, enemies of wives, magistery of children, private enemies of brethren.
Vassals, children's money, brethren's fathers, father's brethren, enemies' enemies, death of friends, journeys and religion of kings, lay dignities, enemies of wives.
Sects, dreams, churches, fathers of private enemies, sons of friends, sickness of kings enemies of the religious, trade of servants, private enemies of fathers.
Dead men's goods, castles, treasure hid, the fate of the corpse in the grave, money of brethren, children of private enemies, sickness of friends, king's enemies, friends of servants.
Cards, dice, brethren's brethren, father's money, sickness of private enemies, enemies of kings, death of friends, enemies of enemies, enemies of servants.

In the above diagram, by referring to any particular house the student will easily perceive the various *compound* significations of its symbolical *indication*. As these are not to be found in any author whatever, but are transcribed from *a very ancient* and original manuscript, long before printing was invented, the author presumes that they will be deemed very acceptable, even by those who are skilled in these sciences; while to the student in Astrology, it will no doubt be a treasure, duly appreciated, as it is well worthy attention.

"Experience, next to thee I owe,
Best guide; not following thee, I had remain'd
In ignorance; thou open'st wisdom's way,
And giv'st access, though secret she retire.
——— Heaven is high,
High, and remote to see from thence *distinct*
Each thing on earth."

MILTON.

PERPETUAL TABLES
OF THE
CELESTIAL HOUSES

For casting Nativities, and erecting Themes of Heaven.

Calculated for the Latitude of London. 51. 32

Sol in Aries.

Time from Noon.	10 ♈	11 ♉	12 ♊	Ascen. ♋	2 ♌	3 ♍
H. M.	°	°	°	° ″	°	°
0 0	0	9	22	26 42	12	3
0 4	1	10	23	27 23	13	3
0 7	2	11	24	28 2	14	4
0 11	3	12	25	28 48	15	5
0 15	4	13	25	29 21	15	6
0 18	5	14	26	0 ♌ 1	16	7
0 22	6	15	27	0 40	17	8
0 26	7	16	28	1 20	18	8
0 29	8	17	29	2 0	18	9
0 33	9	18	♋	2 39	19	10
0 37	10	19	1	3 19	20	11
0 40	11	20	1	3 59	20	12
0 44	12	22	2	4 38	21	13
0 48	13	23	3	5 17	22	14
0 51	14	24	4	5 57	23	15
0 55	15	25	5	6 36	23	15
0 59	16	26	6	7 15	24	16
1 3	17	27	6	7 55	25	17
1 6	18	28	7	8 35	26	18
1 10	19	29	8	9 14	26	19
1 14	20	♊	9	9 53	27	19
1 18	21	1	10	10 34	28	20
1 21	22	2	10	11 12	28	21
1 25	23	3	11	11 52	29	22
1 29	24	4	12	12 32	♍	23
1 33	25	5	13	13 12	1	24
1 36	26	6	14	13 52	1	25
1 40	27	7	14	14 32	2	25
1 44	28	7	15	15 12	3	26
1 48	29	8	16	15 51	4	27
1 52	30	9	17	16 31	4	28

Sol in Taurus.

Time from Noon.	10 ♉	11 ♊	12 ♋	Ascen. ♌	2 ♍	3 ♎
H. M.	°	°	°	° ″	°	°
1 52	0	9	17	16 31	4	28
1 55	1	10	18	17 11	5	29
1 59	2	11	19	17 51	6	♎
2 3	3	12	19	18 31	7	1
2 7	4	13	20	19 12	8	2
2 11	5	14	21	19 52	9	2
2 15	6	15	22	20 32	9	3
2 19	7	16	22	21 13	10	4
2 23	8	17	23	21 54	11	5
2 26	9	18	24	22 35	11	6
2 30	10	19	25	23 16	12	7
2 34	11	20	25	23 57	13	8
2 38	12	21	26	24 38	14	9
2 42	13	22	27	25 19	14	10
2 46	14	23	28	26 0	15	11
2 50	15	24	29	26 42	16	12
2 54	16	25	29	27 24	17	12
2 58	17	26	♌	28 6	18	13
3 2	18	26	1	28 47	18	14
3 6	19	27	2	29 30	19	15
3 10	20	28	3	0 ♍ 13	20	16
3 14	21	29	3	0 55	21	17
3 18	22	♋	4	1 37	22	18
3 22	23	1	5	2 20	22	19
3 26	24	2	6	3 2	23	20
3 31	25	3	7	3 46	24	21
3 35	26	4	7	4 29	25	22
3 39	27	5	8	5 12	26	23
3 43	28	6	9	5 55	27	24
3 47	29	7	10	6 39	27	25
3 51	30	8	11	7 22	28	25

PERPETUAL TABLES
OF THE
CELESTIAL HOUSES

For casting Nativities, and erecting Themes of Heaven.

Calculated for the Latitude of London. 51. 32

Sol in Gemini.

Time from Noon.	10 ♊	11 ♋	12 ♌	Ascen. ♍	2 ♍	3 ♎
H. M.	°	°	°	° ″	°	°
3 51	0	8	11	7 22	28	25
3 55	1	9	12	8 6	29	26
4 0	2	10	12	8 50	♎	27
4 4	3	10	13	9 34	1	28
4 8	4	11	14	10 18	2	29
4 12	5	12	15	11 3	2	♏
4 16	6	13	16	11 47	3	1
4 21	7	14	17	12 31	4	2
4 25	8	15	17	13 16	5	3
4 29	9	16	18	14 1	6	4
4 33	10	17	19	14 46	7	5
4 38	11	18	20	15 31	8	6
4 42	12	19	21	16 16	8	7
4 46	13	20	21	17 1	9	8
4 51	14	21	22	17 46	10	9
4 55	15	22	23	18 31	11	10
4 59	16	23	24	19 17	12	11
5 3	17	24	25	20 4	13	12
5 8	18	25	26	20 49	14	13
5 12	19	25	27	21 35	14	14
5 16	20	26	28	22 20	15	14
5 21	21	27	28	23 6	16	15
5 25	22	28	29	23 51	17	16
5 29	23	29	♍	24 37	18	17
5 34	24	♌	1	25 25	19	18
5 38	25	1	2	26 9	20	19
5 43	26	2	3	26 55	20	20
5 47	27	3	4	27 41	21	21
5 51	28	4	4	28 27	22	22
5 56	29	5	5	29 13	23	23
6 0	30	6	6	30 0	24	24

Sol in Cancer.

Time from Noon.	10 ♋	11 ♌	12 ♍	Ascen. ♎	2 ♎	3 ♏
H. M.	°	°	°	° ″	°	°
6 0	0	6	6	0 0	24	24
6 4	1	7	7	0 47	25	25
6 9	2	8	8	1 33	26	26
6 13	3	9	9	2 19	27	27
6 17	4	10	10	3 5	27	28
6 22	5	11	10	3 51	28	29
6 26	6	12	11	4 27	29	♐
6 31	7	13	12	5 23	♏	1
6 35	8	14	13	6 9	1	2
6 39	9	15	14	6 55	2	3
6 41	10	16	15	7 40	2	4
6 48	11	16	16	8 26	3	4
6 52	12	17	16	9 12	4	5
6 57	13	18	17	9 57	5	6
7 1	14	19	18	10 41	6	7
7 5	15	20	19	11 28	7	8
7 9	16	21	20	12 14	8	9
7 14	17	22	21	12 59	8	10
7 18	18	23	22	13 45	9	11
7 22	19	24	22	14 30	10	12
7 27	20	25	23	15 14	11	13
7 31	21	26	24	15 59	12	14
7 35	22	27	25	16 44	13	15
7 39	23	28	26	17 29	13	16
7 44	24	29	27	18 14	14	17
7 48	25	♍	28	18 58	15	18
7 51	26	1	28	19 42	16	19
7 56	27	2	29	20 26	17	20
8 0	28	3	♎	21 10	18	20
8 5	29	4	1	21 54	18	21
8 9	30	5	2	22 38	19	22

PERPETUAL TABLES
OF THE
CELESTIAL HOUSES

For casting Nativities, and erecting Themes of Heaven.

Calculated for the Latitude of London.

Sol in Leo.

Time from Noon.	10 ☊	11 ♍	12 ♎	Ascen. ♎	2 ♏	3 ♐
H. M.	°	°	°	° ″	°	°
8 9	0	5	2	22 38	19	22
8 13	1	5	3	23 22	20	23
8 17	2	6	3	24 5	21	24
8 21	3	7	4	24 48	22	25
8 25	4	8	5	25 32	23	26
8 29	5	9	6	26 16	23	27
8 34	6	10	7	26 58	24	28
8 38	7	11	8	27 42	25	29
8 42	8	12	8	28 23	26	♑
8 46	9	13	9	29 6	27	1
8 50	10	14	10	29 48	27	2
8 54	11	15	11	0 ♏ 30	28	3
8 58	12	16	12	1 13	29	4
9 2	13	17	12	1 55	♐	4
9 6	14	18	13	2 36	1	5
9 10	15	18	14	3 18	2	6
9 14	16	19	15	4 0	2	7
9 18	17	20	16	4 41	3	8
9 22	18	21	16	5 21	4	9
9 26	19	22	17	6 4	5	10
9 30	20	23	18	6 45	5	11
9 34	21	24	19	7 26	6	12
9 38	22	25	19	8 6	7	13
9 41	23	26	20	8 47	8	14
9 45	24	27	21	9 28	9	15
9 49	25	28	22	10 8	9	16
9 53	26	28	23	10 48	10	17
9 57	27	29	23	11 29	11	18
10 1	28	♎	24	12 9	12	19
10 5	29	1	25	12 50	12	20
10 8	30	2	26	13 30	13	20

Sol in Virgo.

Time from Noon.	10 ♍	11 ♎	12 ♎	Ascen. ♏	2 ♐	3 ♑
H. M.	°	°	°	° ″	°	°
10 8	0	2	26	13 30	13	20
10 12	1	3	26	14 9	14	21
10 16	2	4	27	14 49	15	22
10 20	3	5	28	15 29	16	23
10 24	4	5	29	16 9	16	24
10 28	5	6	29	16 48	17	25
10 31	6	7	♏	17 28	18	26
10 35	7	8	1	18 9	19	27
10 39	8	9	2	18 48	20	28
10 42	9	10	2	19 28	20	29
10 46	10	11	3	20 8	21	♒
10 50	11	11	4	20 48	22	1
10 54	12	12	4	21 26	25	2
10 57	13	13	5	22 5	24	3
11 1	14	14	6	22 45	24	4
11 5	15	15	7	23 24	25	5
11 9	16	16	7	24 4	26	6
11 12	17	17	8	24 43	27	8
11 16	18	17	9	25 23	28	9
11 20	19	18	10	26 1	29	10
11 23	20	19	10	26 41	♑	11
11 27	21	20	11	27 22	0	12
11 31	22	21	12	28 1	1	13
11 34	23	22	13	28 40	2	14
11 38	24	23	13	29 20	3	15
11 42	25	23	14	29 59	4	16
11 45	26	24	15	0 ♐ 39	5	17
11 49	27	25	15	1 19	5	18
11 53	28	26	16	2 8	6	19
11 56	29	26	17	2 39	7	20
12 0	30	27	17	3 10	8	21

PERPETUAL TABLES

OF THE

CELESTIAL HOUSES

For casting Nativities, and erecting Themes of Heaven.

Calculated for the Latitude of London.

Sol in Libra.

Time from Noon.	10 ♎	11 ♎	12 ♏	Ascen. ♐	2 ♑	3 ♒
H. M.	°	°	°	° ″	°	°
12 0	0	27	17	3 19	8	21
12 4	1	28	18	3 59	9	22
12 7	2	29	19	4 49	10	24
12 11	3	♏	20	5 20	11	25
12 15	4	1	20	6 2	12	26
12 18	5	1	21	6 43	13	27
12 22	6	2	22	7 24	14	28
12 26	7	3	23	8 5	15	29
12 29	8	4	23	8 46	16	♓
12 33	9	5	24	9 28	17	2
12 37	10	6	25	10 10	18	3
12 40	11	6	25	10 52	19	4
12 44	12	7	26	11 35	20	5
12 48	13	8	27	12 18	21	6
12 51	14	9	28	12 59	22	7
12 55	15	10	28	13 43	23	9
12 59	16	11	29	14 26	24	10
13 3	17	11	♐	15 10	25	11
13 6	18	12	1	15 54	26	12
13 10	19	13	1	16 39	27	13
13 14	20	14	2	17 23	28	15
13 18	21	15	3	18 8	29	16
13 21	22	16	4	18 54	♒	17
13 25	23	16	4	19 39	1	18
13 29	24	17	5	20 26	2	20
13 33	25	18	6	21 14	4	21
13 36	26	19	7	22 1	5	22
13 40	27	20	7	22 49	6	23
13 44	28	21	8	23 37	7	25
13 48	29	21	9	24 26	8	26
13 52	30	22	10	25 15	10	27

Sol in Scorpio.

Time from Noon.	10 ♏	11 ♏	12 ♐	Ascen. ♐	2 ♒	3 ♓
H. M.	°	°	°	° ″	°	°
13 51	0	22	10	25 15	10	27
13 55	1	23	11	26 5	11	28
13 59	2	24	11	26 50	12	♈
14 3	3	25	12	27 47	14	1
14 7	4	26	13	28 39	15	2
14 11	5	26	14	29 31	16	4
14 15	6	27	15	0 ♑ 24	18	5
14 19	7	28	15	1 18	19	6
14 22	8	29	16	2 13	20	8
14 26	9	♐	17	3 10	22	9
14 30	10	1	18	4 6	23	10
14 34	11	2	19	5 3	25	11
14 38	12	2	20	6 1	26	13
14 42	13	3	20	7 0	28	14
14 46	14	4	21	8 0	29	15
14 50	15	5	22	9 2	♓	17
14 54	16	6	23	10 5	3	18
14 58	17	7	24	11 9	4	19
15 2	18	8	25	12 14	6	21
15 6	19	9	26	13 21	8	22
15 10	20	9	27	14 29	9	23
15 14	21	10	27	15 37	11	24
15 18	22	11	28	16 46	13	26
15 22	23	12	29	17 58	14	27
15 26	24	13	♑	19 11	16	28
15 31	25	14	1	20 27	17	29
15 35	26	15	2	21 43	19	♉
15 39	27	16	3	23 3	21	2
15 43	28	17	4	24 24	22	3
15 47	29	18	5	25 46	24	5
15 51	30	18	6	27 10	26	6

PERPETUAL TABLES
OF THE
CELESTIAL HOUSES
For casting Nativities, and erecting Themes of Heaven.

Calculated for the Latitude of London.

Sol in Sagittarius.

Time from Noon.		10	11	12	Ascen.		2	3
		♄	♄	♑	♑		♓	♉
H.	M.	°	°	°	°	″	°	°
15	51	0	18	6	27	10	26	6
15	55	1	19	7	28	37	28	7
16	0	2	20	8	0	6	♈	9
16	4	3	21	9	1	37	1	10
16	8	4	22	10	3	11	3	11
16	12	5	23	11	4	48	5	12
16	16	6	24	12	6	27	7	14
16	21	7	25	13	8	8	9	15
16	25	8	26	14	9	52	11	16
16	29	9	27	16	11	40	12	17
16	33	10	28	17	12	30	14	18
16	38	11	29	18	15	20	16	20
16	42	12	♑	19	17	16	18	21
16	46	13	1	20	19	15	20	22
16	51	14	2	21	21	17	21	23
16	55	15	3	22	23	24	23	25
16	59	16	4	24	25	32	25	26
17	4	17	5	25	27	44	27	27
17	8	18	6	26	29	58	28	28
17	11	19	7	27	2	♓ 17	♉	29
17	16	20	8	29	4	38	2	♊
17	20	21	9	♒	7	0	3	1
17	25	22	10	1	9	24	5	2
17	30	23	11	3	11	53	7	3
17	34	24	12	4	14	23	8	5
17	38	25	13	5	16	59	10	6
17	43	26	14	7	19	32	11	7
17	47	27	15	8	22	5	13	8
17	51	28	16	10	24	39	14	9
17	56	29	17	11	27	20	16	10
18	0	30	18	13	30	0	17	11

Sol in Capricorn.

Time from Noon.		10	11	12	Ascen.		2	3
		♑	♑	♒	♈		♉	♊
H.	M.	°	°	°	°	″	°	°
18	0	0	18	13	0	0	17	11
18	4	1	20	14	2	37	19	13
18	9	2	21	16	5	19	20	14
18	13	3	22	17	7	55	22	15
18	17	4	23	19	10	29	23	16
18	22	5	24	20	13	2	25	17
18	26	6	25	22	15	37	26	18
18	30	7	26	23	18	7	28	19
18	35	8	27	25	20	35	29	20
18	39	9	29	27	23	0	♊	21
18	44	10	♒	29	25	22	1	22
18	48	11	1	♓	27	43	2	23
18	52	12	2	2	0	♉ 0	4	24
18	57	13	3	3	2	16	5	25
19	1	14	4	5	4	27	6	26
19	5	15	6	7	6	33	8	27
19	9	16	7	9	8	39	9	28
19	14	17	8	10	10	43	10	29
19	18	18	9	12	12	42	11	♋
19	22	19	10	14	14	40	12	1
19	27	20	12	16	16	31	13	2
19	31	21	13	18	18	20	14	3
19	35	22	14	19	20	7	16	4
19	39	23	15	21	21	52	17	5
19	44	24	16	23	23	33	18	6
19	48	25	18	25	25	13	19	7
19	52	26	19	27	26	49	20	8
19	56	27	20	28	28	22	21	9
20	0	28	21	♈	29	53	22	10
20	5	29	23	2	1	♊ 23	23	11
20	9	30	24	4	2	50	24	12

PERPETUAL TABLES

OF THE

CELESTIAL HOUSES

For casting Nativities, and erecting Themes of Heaven.

Calculated for the Latitude of London.

Sol in Aquaries.

Time from Noon.	10 ♒	11 ♒	12 ♈	Ascen. ♊	2 ♊	3 ♋
H. M.	°	°	°	° ″	°	°
20 9	0	24	4	2 50	24	12
20 13	1	25	6	4 14	25	12
20 17	2	27	7	5 37	26	13
20 21	3	28	9	6 58	27	14
20 25	4	29	11	8 17	28	15
20 29	5	♓	13	9 33	29	16
20 34	6	2	14	10 49	♋	17
20 38	7	3	16	12 3	1	18
20 42	8	4	18	13 14	2	19
20 46	9	6	19	14 24	3	20
20 50	10	7	21	15 32	3	21
20 54	11	8	23	16 40	4	21
20 58	12	9	24	17 46	5	22
21 2	13	11	26	18 51	6	23
21 6	14	12	28	19 56	7	24
21 10	15	13	29	20 58	8	25
21 14	16	15	♉	22 0	9	26
21 18	17	16	2	23 0	10	27
21 22	18	17	4	23 59	10	28
21 26	19	19	5	24 58	11	28
21 30	20	20	7	25 55	12	29
21 34	21	22	8	26 51	13	♌
21 38	22	23	10	27 47	14	1
21 41	23	24	11	28 41	15	2
21 45	24	25	13	29 36	15	3
21 49	25	26	14	0 ♋ 29	16	4
21 53	26	28	15	1 22	17	4
21 57	27	29	16	2 14	18	5
22 1	28	♈	18	3 4	19	6
22 5	29	2	19	3 56	19	7
22 8	30	3	20	4 45	20	8

Sol in Pisces.

Time from Noon.	10 ♓	11 ♈	12 ♉	Ascen. ♋	2 ♋	3 ♌
H. M.	°	°	°	° ″	°	°
22 8	0	3	20	4 45	20	8
22 12	1	4	21	5 35	21	8
22 16	2	6	23	6 23	22	9
22 20	3	7	24	7 12	23	10
22 24	4	8	25	8 0	23	11
22 27	5	9	26	8 48	24	12
22 31	6	10	28	9 35	25	13
22 35	7	12	29	10 22	26	14
22 39	8	13	♊	11 7	26	14
22 42	9	14	1	11 52	27	15
22 46	10	15	2	12 37	28	16
22 50	11	17	3	13 22	29	17
22 54	12	18	4	14 7	29	18
22 57	13	19	5	14 52	♌	19
23 1	14	20	6	15 35	1	19
23 5	15	21	7	16 17	2	20
23 9	16	23	8	17 1	2	21
23 12	17	24	9	17 44	3	22
23 16	18	25	10	18 26	4	23
23 20	19	26	11	19 9	5	24
23 23	20	27	12	19 52	5	24
23 27	21	29	13	20 32	6	25
23 31	22	♉	14	21 14	7	26
23 34	23	1	15	21 56	7	27
23 38	24	2	16	22 37	8	28
23 42	25	3	17	23 18	9	28
23 45	26	4	18	23 59	9	29
23 49	27	5	19	24 39	10	♍
23 53	28	6	20	25 21	11	1
23 56	29	8	21	26 2	12	2
24 0	30	9	22	26 42	12	3

A PERPETUAL TABLE

OF THE

SUN'S RIGHT ASCENSION IN TIME,

At Noon, for each day in the year;

For casting Nativities, and erecting Themes of Heaven.

Days.	January.			February			March.			April.			May.			June.			Days.
	h	m	s	h	m	s	h	m	s	h	m	s	h	m	s	h	m	s	
1	18	43	58	20	56	30	22	49	34	0	43	5	2	34	20	4	37	5	1
2	18	48	24	21	0	35	22	53	18	0	46	43	2	38	9	4	41	11	2
3	18	52	48	21	4	39	22	57	2	0	50	22	2	41	59	4	45	17	3
4	18	57	13	21	8	42	23	0	45	0	54	0	2	45	49	4	49	24	4
5	19	1	37	21	12	44	23	4	28	0	57	39	2	49	40	4	53	31	5
6	19	6	1	21	16	46	23	8	11	1	1	18	2	53	32	4	57	38	6
7	19	10	24	21	20	46	23	11	52	1	4	57	2	57	24	5	1	45	7
8	19	14	47	21	24	46	23	15	34	1	8	37	3	1	16	5	5	53	8
9	19	19	9	21	28	45	23	19	15	1	12	16	3	5	9	5	10	1	9
10	19	23	30	21	32	43	23	22	56	1	15	56	3	9	3	5	14	9	10
11	19	27	51	21	36	40	23	26	36	1	19	36	3	12	57	5	18	17	11
12	19	32	12	21	40	37	23	30	16	1	23	16	3	16	52	5	22	26	12
13	19	36	31	21	44	32	23	33	56	1	26	57	3	20	48	5	26	35	13
14	19	40	50	21	48	27	23	37	36	1	30	38	3	24	43	5	30	44	14
15	19	45	9	21	52	21	23	41	15	1	34	19	3	28	40	5	34	53	15
16	19	49	27	21	56	15	23	44	54	1	38	1	3	32	37	5	39	2	16
17	19	53	44	22	0	7	23	48	33	1	41	43	3	36	35	5	43	11	17
18	19	58	0	22	3	59	23	52	11	1	45	25	3	40	33	5	47	21	18
19	20	2	16	22	7	51	23	55	50	1	49	8	3	44	32	5	51	30	19
20	20	6	31	22	11	41	23	59	28	1	52	52	3	48	31	5	55	40	20
21	20	10	45	22	15	31	0	3	6	1	56	35	3	52	31	5	59	50	21
22	20	14	59	22	19	21	0	6	44	2	0	20	3	56	32	6	3	59	22
23	20	19	11	22	23	9	0	10	22	2	4	4	4	0	33	6	8	9	23
24	20	23	23	22	26	57	0	14	0	2	7	49	4	4	35	6	12	18	24
25	20	27	34	22	30	45	0	17	38	2	11	35	4	8	37	6	16	28	25
26	20	31	45	22	34	42	0	21	16	2	15	21	4	12	39	6	20	37	26
27	20	35	55	22	38	18	0	24	54	2	19	8	4	16	43	6	24	46	27
28	20	40	3	22	42	4	0	28	32	2	22	55	4	20	46	6	28	55	28
29	20	44	11	22	45	49	0	32	10	2	26	43	4	24	50	6	33	4	29
30	20	48	19				0	35	48	2	30	31	4	28	55	6	37	13	30
31	20	52	25				0	39	27				4	33	10				31

A PERPETUAL TABLE

OF THE

SUN'S RIGHT ASCENSION IN TIME,

At Noon, for each day in the year;

For casting Nativities, and erecting Themes of Heaven.

Days.	July.			August.			Septem.			October.			Novem.			Decem.			Days.
	h	m	s	h	m	s	h	m	s	h	m	s	h	m	s	h	m	s	
1	6	41	21	8	46	8	10	42	10	12	30	14	14	26	34	16	30	29	1
2	6	45	29	8	50	1	10	45	47	12	33	52	14	30	30	16	34	49	2
3	6	49	37	8	53	53	10	49	25	12	37	30	14	34	26	16	39	9	3
4	6	53	45	8	57	44	10	53	2	12	41	8	14	38	24	16	43	30	4
5	6	57	52	9	1	35	10	56	38	12	44	47	14	42	22	16	47	52	5
6	7	1	58	9	5	25	11	0	15	12	48	26	14	46	21	16	52	14	6
7	7	6	5	9	9	15	11	3	51	12	52	5	14	50	21	16	56	36	7
8	7	10	11	9	13	4	11	7	27	12	55	45	14	54	22	17	0	59	8
9	7	14	16	9	16	53	11	11	3	12	59	25	14	58	23	17	5	23	9
10	7	18	22	9	20	40	11	14	39	13	3	6	15	2	26	17	9	47	10
11	7	22	26	9	24	28	11	18	15	13	6	47	15	6	29	17	14	11	11
12	7	26	31	9	28	14	11	21	50	13	10	29	15	10	33	17	18	36	12
13	7	30	34	9	32	1	11	25	26	13	14	11	15	14	38	17	23	1	13
14	7	34	38	9	35	46	11	29	1	13	17	54	15	18	44	17	27	26	14
15	7	38	41	9	39	32	11	32	37	13	21	37	15	22	51	17	31	52	15
16	7	42	43	9	43	16	11	36	12	13	25	21	15	26	58	17	36	18	16
17	7	46	45	9	47	0	11	39	48	13	29	5	15	31	7	17	40	44	17
18	7	50	47	9	50	44	11	43	23	13	32	50	15	35	16	17	45	11	18
19	7	54	47	9	54	27	11	46	59	13	36	36	15	39	27	17	49	37	19
20	7	58	48	9	58	10	11	50	34	13	40	23	15	43	38	17	54	4	20
21	8	2	48	10	1	52	11	54	10	13	44	10	15	47	50	17	58	31	21
22	8	6	47	10	5	34	11	57	46	13	47	57	15	52	2	18	2	58	22
23	8	10	48	10	9	15	12	1	21	13	51	46	15	56	16	18	7	24	23
24	8	14	44	10	12	56	12	4	57	13	55	35	16	0	30	18	11	51	24
25	8	18	42	10	16	37	12	8	34	13	59	25	16	4	45	18	16	18	25
26	8	22	39	10	20	17	12	12	10	14	3	15	16	9	0	18	20	44	26
27	8	26	35	10	23	57	12	15	46	14	7	6	16	13	17	18	25	11	27
28	8	30	31	10	27	36	12	19	23	14	10	58	16	17	34	18	29	37	28
29	8	34	26	10	31	15	12	23	0	14	14	51	16	21	52	18	34	3	29
30	8	38	21	10	34	53	12	26	37	14	18	45	16	26	10	18	38	28	30
31	8	42	15	10	38	32				14	22	39				18	42	54	31

INSTRUCTIONS

FOR

ERECTING A THEME OF HEAVEN,

AND

Casting the Figure of a Nativity

By the foregoing Perpetual Tables.

"Well, rest be with him! he instilled into me enough of knowledge for erecting a scheme of nativity, and therefore I will presently go about it. So saying, and having noted the positions of the principal planetary bodies, Guy Mannering returned to the house."

AUTHOR OF WAVERLY.

THE theme, or *figure* of the heavens, (which like a celestial map gives at one view the ascending, descending, and culminating constellations,) may be erected *four* different ways; viz. by a celestial globe, by the zodiacal planisphere, by trigonometrical calculations, or by "*Tables of Houses*," calculated for the pole or latitude of birth. These are perpetual; and the latter method, which uses these tables, being by far the most *easy* of the whole, (especially to those who dislike laborious calculations,) we shall adopt it in the present instance.

The Astronomical day begins at *noon;* and hence, it must be remembered that when a figure is cast for any given time, *the hours and minutes must be accounted from the noon preceding the birth;* thus, were a figure of the heavens to be calculated for 8 o'clock in the *morning*, the true way of expressing it Astrologically, would be 20 hours P. M. or *after noon*, accounting from the noon of the preceding day; and thus in all other cases, or schemes of the like nature whatever.

In casting (or erecting) a figure of the heavens, which is also termed "*a horoscope*;" the first thing to be done, is *to find the right ascension of the Sun, in hours and minutes, for the noon of that day on which it is erected.* This in cases of great correctness must be done by referring to an Ephemeris, of which WHITE's is the best, for that year, wherein the Sun's true longitudinal place in the zodiac is found in the second column, headed "*☉'s longitude,*" and by referring to the "Tables of Houses" in that column, which has marked over the top the Sun in the same sign, as found in the Ephemeris; in the column to the left hand side, headed "*time from noon,*" will be found a certain number of hours and minutes, which invariably are to be *added* to the hour and minute of the day for which the figure is erected. When the result *exceeds* twenty-four hours, that number is to be subtracted therefrom; and with the *remainder* again seek in the column of the Tables of Houses, headed "time from noon," wherein having found the number you sought, (or the nearest to it,) on a line with that number will be found the degrees and minutes of the celestial signs, that should occupy the first six houses of heaven; namely, the 1st, 2nd, 3rd, 10th, 11th, and 12th houses. The *opposite* houses to these (which are always the same) are,

Houses.	*Opposite.*	*Signs.*	*Opposite.*
10th	4th	♈	♎
11th	5th	♉	♏
12th	6th	♊	♐
1st	7th	♋	♑
2nd	8th	♌	♒
3rd	9th	♍	♓

As the first six houses are *opposite* to the last six, so the same degrees and minutes of the opposite *signs*, or constellations, (which were given in a former part of this work, but which we have repeated) must occupy the cusps of the opposite celestial houses.

In order to evade the difficulty of procuring an Ephemeris for the year of birth, whereby many persons are entirely ignorant even of the *sign* under which they are born, or which in

other words, *arose* in the first house at the time of their birth, the author has inserted *a Perpetual Table* of the Sun's right ascension for every day in the year; which, in all cases where an Ephemeris cannot be obtained, may be resorted to, and the horoscope of a nativity cast thereby with accuracy quite sufficient for ordinary purposes, where the person is not so certain as to the exact minute of their birth. Hitherto no author has given this desideratum, and we will now give an example of casting a figure by the

Perpetual Table of the Sun's right ascension.

As this table is calculated to answer an Astrological *mean* (or average) *for every year,* either *past, present* or *future;* having acquired the day of birth, the student must enter the table in that column answering to the *day* and *month* required, overhead of which is a certain number of hours, minutes, and seconds, marked "h. m. s." being the number answering to the Sun's right ascension on the noon of that day; let him take out these, and thereto *add* the hours and minutes of the preceding noon, of the time to which he sets the figure.—This being done, the *sum* in hours and minutes must next be found in the Table of Houses, as before described; in a line with which are the requisite signs and degrees of each house in the theme or figure.

Example.

Let it be required to cast the *figure* for the nativity of a child, born April 17th, 1824, 11h. 43m. in the morning; *mean-time.* As before observed, we enter the table of the Sun's right ascension for the 16th day of April at noon, and level therewith we find

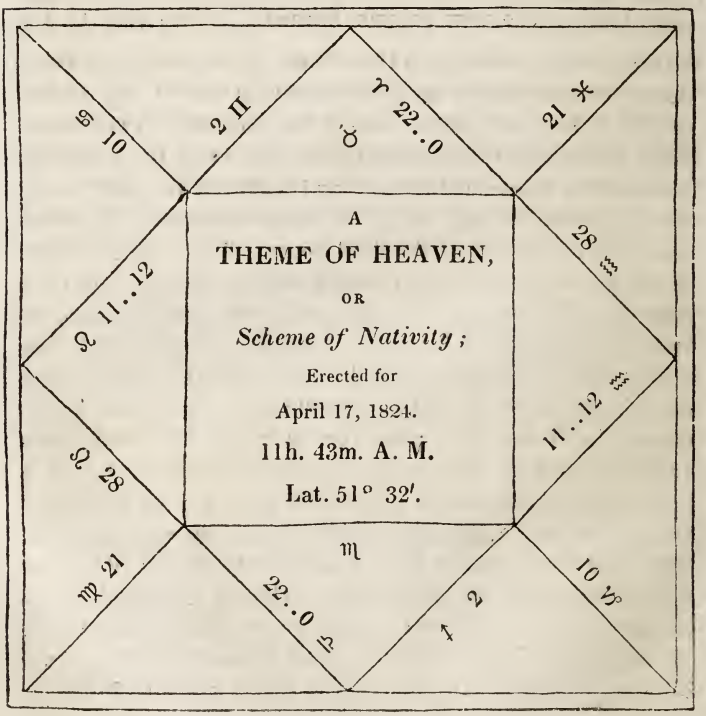
	h.	*m.*
The Sun's R. A. - - -	1 ..	38
To this add the hours and minutes from noon	23 ..	43
	25 ..	21
From which take - - -	24 ..	0
The remainder is - - - -	1 ..	21

Or 1 hour 21 minutes. Next, seek this in the Tables of Houses, having "*time from noon*" at top, and opposite to the *right hand* of "H. M." 1..21, there is the number 22, and by looking at the head of the column there is $\overset{10}{\Upsilon}$ on the head thereof, which denotes that twenty-two degrees of ♈ are on the cusp of the tenth house. In the next column there is the number 2, and two lines above it the sign ♊, on the top of which column is the number $\overset{11}{\Upsilon}$, which shows that two degrees of ♊ are on the cusp of the eleventh house (♊ having succeeded ♉); in the next column there is found the number 10, and by looking at the top of the column $\overset{12}{\text{II}}$ is found; which as ♋ is seen succeeding to ♊ (by looking up the column) denotes that 10 deg. of ♋ are on the cusp of the twelfth house. Pursuing the same tract, in the next column headed $\overset{\text{ascen.}}{\text{S}}$ we find 11 deg. 12 min., and by looking up the column ♌, will be found lower down (or succeeding) ♋, which shows us that 11 deg. 12 min. of ♌ is to be placed on the cusp of the Ascendant or first house. Next, the student will perceive 28 deg. of ♌ in the column headed 2, or the second house; and lastly, on the third house, he will observe 21 deg. of ♍, in the column headed 3, which are found on the cusp of the third house. These are the whole of the six *oriental* houses; and in order to find the signs and degrees on the cusps of the opposite, or *occidental* houses, the student must again refer to the foregoing pages, where they are set down: thus he will find, that the fourth house being opposite to the tenth, and ♎ opposite to ♈, there must consequently be 22 deg. of ♎ placed on the cusp of the fourth house. Likewise the fifth house being opposite to the eleventh, and ♐ opposed to ♊, there must be placed 2 deg. of ♐ on the cusp of the fifth house. Again, the twelfth house is the opposite to the sixth, and ♑ is opposite to ♋, consequently 10 deg. of ♑ must occupy the cusp of the sixth house. Also the opposite house to the ascendant or first, is the seventh house, and ♒ is opposed to ♌, therefore 11 deg. 12 min. of ♒ must descend with the cusp of the seventh house. On the second house we have 28 deg. of

♌ and ♒ still being opposite to that sign, 28 deg. of ♒ must occupy the cusp of the eighth house. Lastly, the third house and the ninth house are opposite to each other, so are ♍ and ♓ ; therefore by the same formula, as we have 21 deg. of ♍ on the cusp of the third house, 21 deg. of ♓ must take station on that of the ninth ; by which means, and by a very simple process, the whole theme of heaven, or *figure of the nativity*, is formed and erected.

This constitutes what is termed the *Radix* or groundwork of Astrologers, whereon they build their judgments ; and we should presume that the foregoing example, which will hold good in all cases, is sufficiently plain, for even the casual reader of this "Manual" to cast the *Horoscope* or figure of their birth, provided the true day and hour thereof is known.

The following, is a view of the figure.



EXPLANATION OF WHITE'S EPHEMERIS.

"If the matter be knotty, and the sense lies deep, the mind must stop and buckle to it, and stick upon it with labor and thought and close consideration."

LOCKE.

In former times the calculation of a nativity was esteemed a very difficult process, since the Astrologer was either obliged to take an actual observation of the heavenly bodies from some place where he could well perceive them; or in latter times, at the least, to calculate their elements from those Astronomical tables, which constitute the basis of our Ephemeris. The tediousness of such pursuits may be comparitively guessed at, when it is stated on the authority of a celebrated modern writer, "that Kepler, (who was a clever Astrologer) in calculating only ten oppositions of ♄ and ♂, filled a large *folio* volume with the requisite figures:" and even at the present day, several hours attention are requisite for the calculations (of the ten equations) requisite to the ☽'s place. But by an Ephemeris, the best of which is that of *White*, (published annually) the places of every planet may be found in a few minutes only; a most excellent consideration for our modern Astronomers, who generally dislike "laborious computations," and have taken the liberty to decry and vilify Astrology, as "a dry study" in consequence, which is by no means the case; rather let it be thought (which it can be *proved*) that the only dryness in the science, is in dealing with stubborn and inflexible incredulists, who first assume a set of principles utterly fallacious, and then, like ingenious sophists, "reason in a circle," till reason itself is either extinct, or entirely *left out* of the question.

We subjoin a copy of the Ephemeris.

COPY OF AN EPHEMERIS.

Used in Astrological Observations. (*April* 1824.)

LUNATIONS.

First quarter, 6th day, 10h. 18m. aftern.
Full Moon, 13th day, 3h. 47m. aftern.
Last quarter, 21st day, 6h. 10m. morn.
New Moon, 29th day, 4h. 25m. morn.

M D	☉'s semidiam	☉'s semi. pass.mer.
1	16′ 1″ 1	1m 4s·2
7	15 59 ·5	1 4 ·4
13	15 57 ·9	1 4 ·6
19	15 56 ·3	1 4 ·9
25	15 54 ·7	1 5 ·3

M D	Sund. & other remark. days	☉ rises & sets	Clock bef. ☉	☉'s declin.	☾'s declin.	☾ rises & sets	☾ south.	☽'s hor par
1		5 33 7	3′ 55″	4°n38′	17°n14′	9 a 13	1 a 20	56′ 25″
2		5 31 7	3 37	5 1	20 56	10 28	2 11	56 55
3	Rich. Bp. Chi.	5 29 7	3 19	5 24	23 36	11 40	3 6	57 24
4	5 S. in Le. St.	5 27 7	3 1	5 47	24 58	morn.	4 3	57 54
5	[Ambrose.	5 25 7	2 44	6 10	24 52	0 44	5 2	58 23
6	Old Lady Day.	5 23 7	2 26	6 33	23 14	1 36	6 1	58 51
7	☿ so. 3 34 aft.	5 21 7	2 8	6 55	20 9	2 14	6 58	59 16
8	☿ dec. 23 n45.	5 19 7	1 51	7 18	15 51	2 46	7 53	59 37
9	Camb. T. ends.	5 17 7	1 34	7 40	10 36	3 9	8 45	59 50
10	Oxf. T. ends.	5 15 7	1 18	8 2	4 44	3 31	9 37	59 54
11	5 or Palm Sun.	5 13 7	1 1	8 24	1 s 23	3 50	10 27	59 48
12		5 12 7	0 45	8 46	7 24	4 8	11 18	59 29
13		5 10 7	0 29	9 8	12 57	rises	morn.	58 59
14		5 8 7	0 14	9 30	17 43	8 a 40	0 10	58 21
15	Maunday Th.	5 6 7	0aft.2	9 51	21 24	9 56	1 4	57 37
16	Good Friday.	5 4 7	0 16	10 12	23 51	11 6	1 58	56 50
17		5 2 7	0 31	10 33	24 57	morn.	2 53	56 5
18	Easter Day.	5 0 7	0 45	10 54	24 43	0 5	3 47	55 25
19	Easter Mon. Alphege.		0 59	11 15	23 17	0 50	4 40	54 52
20	Easter Tues.	4 56 8	1 12	11 36	20 48	1 26	5 29	54 28
21		4 55 8	1 25	11 56	17 28	1 53	6 16	54 14
22	[d. k.	4 53 8	1 37	12 16	13 28	2 14	7 0	54 11
23	St. Geo. K. b.	4 51 8	1 49	12 36	8 56	2 31	7 43	54 18
24		4 49 8	2 0	12 56	4 2	2 48	8 24	54 34
25	Low Sund. St. Mark.		2 11	13 16	1 n 4	3 3	9 6	54 58
26	[Ds. of Glo. b.	4 46 8	2 21	13 35	6 14	3 18	9 48	55 28
27		4 44 8	2 31	13 54	11 15	3 34	10 33	56 2
28	Oxf. & Cam.	4 42 8	2 40	14 13	15 53	3 53	11 20	56 38
29	[Term b.	4 40 8	2 49	14 32	19 51	sets.	0 a 11	57 12
30		4 38 8	2 58	14 51	22 51	9 a 33	1 5	57 45

M D	Day increa.	length of day	Helioc long. ♄	Helioc long. ♃	Helioc long ♂	Helioc long ☉	Helioc long. ♀	Helioc long. ☿	♄ sets
1	5 10	12 54	25♉31	13♌59	7♎48	11♎43	25♑42	0♓56	10 a 5
7	5 34	13 18	25 44	14 29	10 32	17 37	5♒11	27 0	9 48
13	5 56	13 40	25 58	14 59	13 16	23 30	14 40	28♈13	9 30
19	6 20	14 4	26 11	15 29	16 2	29 21	24 10	4♊16	9 11
25	6 42	14 26	26 24	15 59	18 48	5♍11	3♏40	11♌53	8 53

COPY OF AN EPHEMERIS.

Used in Astrological Observations. (*April* 1824.)

M D	daylig. begins	☉'s h. motion	Logar. distan.	Pl. ☽'s node	♄'s lat.	♅'s lat.	♂'s lat.	♀'s lat.	☿'s lat.
1	3 33	2′27″ 8	000123	14♑15	1 s 56	0 n 7	3 n 4	1 s 10	2 s 0
7	3 17	2 27· 3	000855	13 56	1 55	0 8	2 51	1 21	1 25
13	3 2	2 26· 7	001580	13 37	1 54	0 8	2 36	1 29	0 32
19	2 47	2 26· 2	002307	13 18	1 53	0 9	2 20	1 34	0 n 32
25	2 26	2 25· 8	003016	12 59	1 52	0 9	2 4	1 37	1 33

M D	☉'s longitude	☽'s long.	☽'s lat.	♄'s long.	♅'s long.	♂'s long.	♀'s long.	☿'s long.
1	♈11° 42′ 55″	3♉51	4 n 43	21♉29	3♎1	1♏40	10♓44	0♈39
2	12 42 0	16 55	4 12	21 35	3 7	1 18	11 57	3 32
3	13 41 4	0♊11	3 28	21 42	3 14	0 56	13 10	5 26
4	14 40 5	13 38	2 32	21 48	3 21	0 34	14 23	6 21
5	15 39 4	27 16	1 26	21 55	3 28	0 13	15 35	8 18
6	16 38 0	11♋ 4	0 14	22 2	3 35	29♍52	16 48	10 16
7	17 36 54	25 4	1 s 0	22 9	3 42	29 31	18 1	12 16
8	18 35 46	9♌16	2 11	22 16	3 49	28 11	19 14	14 17
9	19 34 35	23 38	3 15	22 23	3 56	28 51	20 27	16 19
10	20 33 22	8♍ 7	4 6	22 30	4 4	28 32	21 40	18 23
11	21 32 7	22 38	4 42	22 37	4 12	38 14	22 53	20 28
12	22 30 49	7♎ 7	4 59	22 44	4 20	27 56	24 6	22 33
13	23 29 30	21 25	4 58	22 51	4 28	27 39	25 19	24 39
14	24 28 8	5♍27	4 38	22 58	4 36	27 22	26 32	26 46
15	25 26 45	19 8	4 3	23 6	4 44	27 6	27 45	28 53
16	26 25 20	2♐25	3 15	23 13	4 53	26 51	28 58	1♉0
17	27 23 52	15 19	2 18	23 20	5 2	26 37	0♈11	3 7
18	28 22 25	27 51	1 16	23 28	5 10	26 23	1 24	5 14
19	29 20 54	10♑ 4	0 12	23 35	5 19	26 10	2 37	7 20
20	♉0 19 23	22 4	0 n 25	23 42	5 28	25 58	3 50	9 26
21	1 17 49	3♒56	1 52	23 50	5 37	25 47	5 3	11 29
22	2 16 14	15 45	2 48	23 57	5 46	25 36	6 16	13 31
23	3 14 38	27 36	3 36	24 5	5 55	25 25	7 29	15 31
24	4 13 0	9♓34	4 16	24 12	6 4	25 16	8 42	17 29
25	5 11 21	21 44	4 44	24 19	6 14	25 8	9 55	19 25
26	6 9 40	4♈ 8	5 0	24 26	6 23	25 1	11 8	21 18
27	7 7 57	16 48	5 2	24 34	6 33	24 54	12 22	23 8
28	8 6 13	29 45	4 48	24 41	6 43	24 48	13 35	24 54
29	9 4 27	12♉59	4 19	24 49	6 53	24 43	14 48	26 38
30	10 2 39	26 26	3 35	24 57	7 3	24 39	16 1	28 17

M D	♅ sets	♂ sets	♀ rises	☿ rises	♄'s declin.	♅'s declin.	♂'s declin.	♀'s declin.	☿'s declin.
1	1 m 50	5 m 44	4 m 47	5 m 27	16 n 18	23 n 33	2 n 9	8 s 38	1 s 35
7	1 32	5 18	4 40	5 20	16 29	23 33	2 48	5 59	3 n 34
13	1 13	4 52	4 31	sets	16 40	23 32	3 19	3 13	9 4
19	0 54	4 26	4 21	7 a 50	16 52	23 30	3 40	0 24	14 28
25	0 35	4 0	4 11	8 42	17 4	23 28	3 50	2 n 27	19 6

DIRECTIONS

FOR

Placing the Planets in the Horoscope.

In the *right hand page* of "White's Ephemeris," the exact copy of which we have given, as the best mode of explanation, the student will observe that the true places of the different planets are calculated to each day throughout the month at *noon*, or 12 o'clock in the day. Consequently, when a "theme of heaven" is erected precisely for noonday, their places in the Ephemeris are to be taken out without any calculation. But as the heavens and heavenly bodies are in perpetual motion, it is obvious that if their places in the Ephemeris are calculated for a given hour of the day (which in this instance is always made for noon) to be correct, the proportional distance each planet has moved *since* that period, must be added to, or subtracted from the given time, according as they may be best taken from the preceding or succeeding noon.

In the foregoing scheme of nativity, which is set for April 17, 1824, 11h. 43m. morning, or seventeen minutes *before* noon of that day; we find, that on that day *at* noon, the ☉ is in 27° 23′ 52″ ♈, (see the second column headed ☉'s longitude) or rejecting the seconds, in 27° 24′, and as the figure is set before noon, we find the ☉'s diurnal motion, by subtracting his place on the 16th day from the 17th to be 58° 32″ which in every case, where the seconds exceed thirty, may be counted as a minute instead; we will therefore take his diurnal motion as 59 minutes, which divided by 24 (the Astronomical hours accounting from noon to noon) gives about 2′ 30″ for every hour of his motion through the sign he is in, and consequently we subtract about 40 seconds for the motion of the 17 minutes in time which the figure wants of noon, which taken from his place in the Ephemeris, leaves the ☉'s true place in the heavens, viz. 27..33 ♈. Having thus found his place equated to the hour of birth, the student must next refer to the *figure*, and place the planet therein, either near to, or far from that house

of heaven which has the sign the planet is in on its cusp; thus in the present instance, on the tenth house we observe ♈ 22° 0′, and consequently the ☉ is in that house, where we place him, and not far from the cusp, as he is within five degrees thereof in the zodiac.

In the third column of the Ephemeris is found the ☽'s true longitude, which at noon, on the 17th April, is 15° 19′ ♐, and by subtracting her place on the 16th from her place on the 17th day, thus,

☽ on the 17th day at noon	15°	19′ ♐
☽ on the 16th do. - -	2	25
	12	54 ♐

Shows us that in the twenty-four hours her motion in longitude was 12° 54′, which is about thirty-two minutes per hour; consequently we have eight minutes longitude to *subtract* from her place at noonday, (the equation for the seventeen minutes which the figure is set *before* noon) and this gives her true place in the horoscope, viz. 15° 11′ ♐ ; and by reference to the scheme, we place the ☽ in the fifth house (as that sign is on the cusp thereof,) and with the degrees and minutes before found, not far from the cusp of the house in question, her distance therefrom being about eight degrees.

In the fifth column of the Ephemeris is found the place of ♄, which by the same mode of calculation is found to be 23° 20′ ♉ ; and as the sign ♉ is intercepted (in the figure) between the tenth and eleventh houses, we place him in the middle of the tenth house. In the next columns we have the places at noon of ♃, ♂, ♀, and ☿, which by the very same process are found to be, ♃ in 5° 1′ ♋ ; ♂ 26° 37′ ♍ ; ♀ 0° 9′ ♈ ; and ☿ 3° 5′ ♉ ; accordingly we find what houses in the horoscope they should occupy, and place them accordingly. These are the whole of the planetary places except ♅, and his place is found in another part of the Ephemeris (on account of his extraordinary slow motion) page 32 ; and in the present instance ♅ is in 15° 45′ ♑, we place him therefore in the sixth house of the horoscope, as that house has ♑ on the cusp.

The next thing usually taught by Astrologers is to place the Moon's nodes, or the dragon's head and tail in the horoscope. In the fifth column of the Ephemeris, "Pl. ☽'s node" is marked, which is the place of the north node or dragon's *head*, the opposite to which is the dragon's *tail*, these are calculated in the same way as all the planets; but as these points, together with the ⊕, are by the author of this work deemed as useless superfluities, the relics of the superstitious absurdities of the dark ages, (invented probably to serve the vacuum in the art, created by the non-discovery of ♅) and *can* be dispensed with; the author deems it irrelevant to *his* present system of starry science, to intrude on the reader's time and patience by a useless and unintelligible array of words and signs without meaning.—The figure is therefore complete, except placing therein the principal *fixed stars* which fall near the ecliptic; and consequently are presumed to have certain influences in nativities (or genitures,) according as they may be found *within five degrees* of the cusp of any house, or within five degrees of the place of any planet in the scheme.

The table subjoined contains a true calculation of their places in the heavens, up to the year 1828, with their different magnitudes and natures, according to the cleverest authors.

"I'll not believe that the Arch-Architect
With all these fires the heavenly arches deck'd
Only for *show*; and with these glittering shields
To amaze poor shepherds watching in the fields.
I'll not believe that the least flower which pranks
Our garden borders, or our common banks,
And the least stone that in her warning lap
Our mother Earth doth covetously wrap,
Hath some peculiar *virtue* of its own,
And that the stars of heaven have none!"

Du Bartas.

A TABLE

OF THE

Most Eminent Fixed Stars,

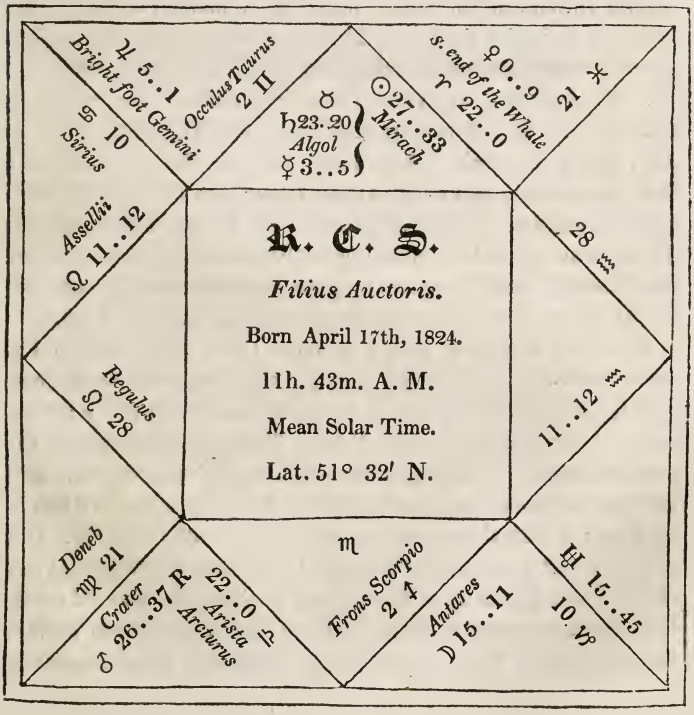
With their various effects, according to Authors.

Names	Signs	Longitude	Magnitude	Nature	Good or evil effects.
		o /			
South end of the Whale	♈	1.. 4	2	♄	Unfortunate.
Andromeda's Head....	♈	12.. 0	2	♃ ♀	Honor and riches.
WHALE'S BELLY.....	♈	15..37	4	♄	Unfortunate, and giving falls and blows.
MIRACH	♈	28.. 1	2	♀	Renown, and prosperity in marriage.
Ram's Horn.....	♉	5..14	2	♄ ♂	Dangerous and evil, denoting bodily hurts.
Almach.....	♉	11..46	2	♀	Honor and eminent friends amongst females.
Whale's Jaw. MENKAR	♉	11··53	2	♄	Sickness, disgrace, and ill-fortune, with danger from great beasts.
CAPUT ALGOL MEDUSÆ	♉	23..46	2	♄ ♃	The most unfortunate, violent, and dangerous star in the heavens.
THE PLEIADES	♉	26..48	5	♂ ☽	Eminent stars, but denoting accidents to the sight, or blindness.
Occulus Taurus	♊	6.. 4	3	♀	Fortunate.
ALDEBARAN.....	♊	7..24	1	♂	An eminent star: produces riches, martial or public honors, and publicity.
RIGEL (In Orion)....	♊	14..24	1	♃ ♄	Honors, renown, and splendour.
BELLATRIX (In Orion)	♊	18..32	2	♂ ☿	Military or civic honors, and wealth.
CAPELLA	♊	19..26	2	♂ ☿	Honors, eminence, renown, publicity, wealth, and eminent friends.
Bull's North horn	♊	20..10	2	♂	Fortunate and eminent.
Orion's belt (1st Star)	♊	21..50	2	♃ ♂	Good fortune.
Orion's head.....	♊	21··26	4	♃ ♄	Unfortunate.
ζ in the Bull's horn....	♊	22..23	3	♂	A mischievous star in influence.
Orion's belt (2nd star)	♊	22··54	2	♃ ♂	Public honors but fleeting.
BETELGUESE (Orion's shoulder).....	♊	26..20	1	♂ ☿	Martial honors, preferment and wealth.
Propus	♊	28..30	4	♂	Eminence in life.

Names	Signs	Longitude	Magnitude	Nature	Good or evil effects.
		° ′			
Right should. of Auriga	♊	29·· 0	2	♂ ☿	Great publicity and activity.
Bright foot of Gemini	♊	6··39	2	☿ ♀	Eminence in the polite arts.
SIRIUS	♋	11··41	1	♃ ♂	Glory and renown, or great wealth.
CASTOR	♋	17··41	1	♂ ♀ ♄	Mischievous and prone to violence.
POLLUX	♋	20..52	2	♂	Renown and eminence.
PROCYON	♋	23.. 0	1	♂ ☿	Wealth, fame, and fortune.
Præsepe	♌	4..54		♂ ☽	Mischievous, threatens blindness.
North Assellus	♌	4··38	4	♂ ☉	These stars are said to be of a burning nature, and to have great indications of a violent death, or of violent and severe accidents by fire.
South Assellus	♌	6..19	4	♂ ☉	
Heart of Hydra	♌	19..36	2	♄ ♀	Trouble through women and ill-fortune.
REGULUS	♌	27··26	1	♂	Glory, wealth, and great honors.
Vindemiatrix	♍	7··31	3	♄ ♀ ☿	Mischievous and unfortunate.
Dorsa Leonis	♍	8··49	2	♄ ♀	Unfortunate, causing unhappiness of mind and melancholy, or fear of poison.
Deneb	♍	19··10	2	♄ ♀ ☿	Unfortunate, and publicly disgraceful.
Crater	♍	21.. 6	4	♀ ☿	Eminence.
ARCTURUS	♎	21··49	1	♃ ♂	Riches and honors.
The Virgin's Spike ARISTA	♎	21..26	1	♀ ♂	Riches, renown, and eminence.
South Scale	♏	12..41	2	♄ ♀	Unfortunate, danger of poison.
North Scale	♏	16..47	2	♃ ♂	Eminently fortunate.
Hand of Ophincus	♏	29··54	3	♂ ♄	Evil, in influence.
Frons Scorpio	♐	0..47	2	♄ ♀	Unfortunate.
Knee of Ophincus	♐	6..48	3	♂ ♃	Eminent but wasteful.
ANTARES	♐	7··22	1	☿ ♂	Activity and eminence.
THE EAGLE	♑	29··20	2	♄ ☿	Mischievous, danger from reptiles.
Capricorn's Tail	♒	21·· 8	3	♄	Unfortunate, danger from beasts.
FOMAHAUT	♓	1..25	1	♀ ☿	Eminently fortunate and powerful.
Markab	♓	21.. 4	2	♂ ☿	Danger by violent stabs, cuts or fire.
Scheat Pegasi	♓	26..21	2	♄	Danger from water.

In the foregoing table we have given the various significations of the fixed stars, according to the best authors; who, as well as several modern Astrologers of eminence, attribute great virtue and efficacy to their configurations, with the active or passive significators. A skilful amateur in the science, supposes their influence to contribute more particularly to the destinies of kingdoms and nations, than to individual fate.—The fixed stars increase their longitude every year about 50″. Thus moving through one degree of the zodiac in seventy-two years, and are two thousand one hundred and sixty years in passing through one sign in the heavens, which, doubtless, may naturally be expected to cause important revolutions, and manifest changes in terrestrial affairs.

Having placed the "fixed stars" *in the horoscope* by the foregoing rules, the reader will observe the whole process at one view as underneath, for which purpose we give the figure.



THE

ESSENTIAL FORTITUDES AND DEBILITIES

Of the Planetary Bodies;

As to Nature, Sign, and Aspect.

"Anothir clerenesse is of the Sunne, anothir clerenesse of the Moone, and anothir clerenesse of the Sterres, and a Sterre *differith* from a Sterre in clereness."
WICLIF. 1 *Cor.* 15.

IN order to understand the following table, it must be observed, that the ancients attributed certain signs of the zodiac, as *houses*, to each of the seven planets, which is shown in the second column of the table, where ♂ is placed, denoting his house to be in the sign ♈. The next column contains the degree of their *exaltation*, which for the ☉ is found to be in 1° ♈. Next to this are shown the *Triplicities*, over which is marked "D. N." denoting that ♈ is the Triplicity of ☉ by *day*, and ♌ by *night*. Adjoining this are the signs wherein the planets were said to have their *terms*, and next to that their celestial *phases*. These constituted the whole of the essential dignities or fortitudes, according to the ancient system; in which the Orientals and Europeans agree together, except that the Persian Astrologers term the Houses of the Planets "*Towers*;" a reference to which seems to have been also made in the sacred scriptures, where we read (in that beautiful poetic imagery for which those writings are so unparalleled) of "a strong tower," a "tower of might," &c. Thus also Shakspeare, the poet of nature, "the king's name is a tower of strength," and frequent allusions are made thereto by the oriental writers in all ages; which the attentive reader will readily observe. But as the recent discovery of Herschel, the stupendous planet has thrown new lights upon the science of the stars, it could never have been expected that the ancients should have been perfect in every part of their system; and therefore a blind obedience

A TABLE OF THE ESSENTIAL DIGNITIES,

According to the Systems of Ancient Authors.

Signs.	House of the Planets	Exaltations.	Tripli. D. N.	The Terms of the Planets.										The Phases of the Planets.						Detriment.	Fall.
♈	♂	☉ 19	☉ ♃	♃	6	♀	14	☿	21	♂	26	♄	30	♂	10	☉	20	♀	30	♀	♄
♉	♀	☽ 3	♀ ☽	♀	8	☿	15	♃	22	♄	26	♂	30	♀	10	☽	20	♄	30	♂	
♊	☿	☊ 3	♄ ☿	☿	7	♃	14	♀	21	♄	25	♂	30	♃	10	♂	20	☉	30	♃	☊
♋	☽	♃ 15	♂ ♂	♂	6	♃	13	☿	20	♀	27	♄	30	♀	10	☿	20	☽	30	♄	♂
♌	☉		☉ ♃	♄	6	☿	13	♀	19	♃	25	♂	30	♄	10	♃	20	♂	30	♄	
♍	☿	☿ 15	♀ ☽	☿	7	♀	13	♃	18	♄	24	♂	30	☉	10	♀	20	☿	30	♃	♀
♎	♀	♄ 21	♄ ☿	♄	6	♀	11	♃	19	☿	24	♂	30	☽	10	♄	20	♃	30	♂	☉
♏	♂		♂ ♂	♂	6	♃	14	♀	21	☿	27	♄	30	♂	10	☉	20	♀	30	♀	☽
♐	♃	☊ 3	☉ ♃	♃	8	♀	14	☿	19	♄	25	♂	30	☿	10	☽	20	♃	30	☿	☊
♑	♄	♂ 28	♀ ☽	♀	6	☿	12	♃	19	♂	25	♄	30	♃	10	♂	20	☉	30	☽	♃
♒	♄		♄ ☿	♄	6	☿	12	♀	20	♃	25	♂	30	♀	10	☿	20	☽	30	☉	
♓	♃	♀ 27	♂ ♂	♀	8	♃	14	☿	20	♂	26	♄	30	♄	10	♃	20	♂	30	☿	☿

The house, exaltation, triplicity, term, and phase, are fortitude.

Detriment and fall, are debilities.

to *every* rule they laid down, would be little short of bigotry and credulity. Still, it must be acknowledged that the ancients are entitled to our warmest gratitude, for the wonderful discoveries they made in the theory of celestial influence; and it would ill become the author of this work, or his candid readers, to reject aught that they advanced, without repeated *proofs* of its fallacy.

We have before observed that the planet Herschel was discovered in consequence of a celebrated Astronomer, frequently observing an irregularity in the motion of Saturn; that he could not account for by any known theory of the heavens. This being the case, it would naturally be supposed, that the ancients in *their* observations, continually finding certain effects to follow, the *cause* of which was unknown to them, would frequently attribute partial effects to fallacious causes, whenever they found the *known* benevolent influence of Jupiter impeded in an unaccountable way. Hence the theory of the "Terms" and "Phases," which the experience of the present day leads us to *reject*—as also the distinction between the *day* and *night* houses of the planets; and the attributing one sign to a planet by day, and *another* by night, in the Triplicities, which evidently is a relic of ancient superstition; since reason itself must tell us, that if a certain planet bears rule in a certain sign, (especially if posited therein) it must *retain* that rule, whether by day or night. The author therefore rejects the distinctions of diurnal and nocturnal rule in *Houses* or *Triplicities*, as superfluous and void of truth.

The same objection may be made, although on different grounds, to the theory of the Terms and Phases; the author's present system of the "essential dignities" therefore excludes these, as well as the precise *degree* of exaltation; although he acknowledges the absolute truth of the ancient system, relative to the signs of heaven, wherein the planets have their fortitude or strength, by celestial "*House, Trigon,* or *Exaltation;*" and also of their consequent "debility" or weakness by the opposite signs, termed, their "*Detriment and Fall.*" The following table will best explain his theory, to the student or curious reader.

A

TABLE OF THE

Essential Fortitudes and Debilities

OF THE PLANETS;

According to the Author's System.

ESSENTIAL FORTITUDES.				ESSENTIAL DEBILITIES.		
Planets.	Celestial Houses.	Exaltation.	Triplicities.	Planets.	Detriment.	Fall.
♄	♒ ♒	♎	☉ ♃ ♈ Ω ♐	♄	♋ Ω	♈
♃	♐ ♓	♋	♀ ☽ ♉ ♍ ♑	♃	♊ ♍	♑
♂	♈ ♏	♑	♄ ☿ ♊ ♎ ♒	♂	♎ ♉	♋
☉	Ω	♈		☉	♒	♎
♀	♉ ♎	♓		♀	♏ ♈	♍
☿	♊ ♍	♍		☿	♐ ♓	♓
☽	♋	♉	♂ ♋ ♏ ♓	☽	♑	♏

☞ ♅ is supposed to have the same fortitudes and debilities, in all cases, as ♄.

The above table will be readily understood by the student, and consequently requires but little explanation.—The first column contains the planets; the next, the celestial houses, next to that, their exaltations; and the last column (of their fortitudes) the Trigons or Triplicities, which they are found to govern. Of these dignities, the celestial *House* is the strongest of the whole, and is what Astrologers term the "Lordship" or "Ruler" of the sign, either on the cusp of the ascendant, or any other part of the figure; next to this in power and strength,

is the *Exaltation*; and the third essential fortitude is the *Triplicity*, in which respect the ancients were perfectly correct in their division of the zodiac after this manner; and planets being found in these signs of heaven, are eminently strong, fortunate, and powerful; while their being in those signs, marked as their debilities, viz. their *Detriment* and *Fall*, renders them more peculiarly weak, evil, and unfortunate, than in any other sign of the heavens.

Of the Zodiacal Aspects.

The planetary orbs, in the course of their revolutions through the etherial fields of boundless space, are perpetually forming certain configurations or *aspects* with each other, by which their influence is not only proportionally impeded or hastened, but powerful aspects of a benevolent nature are in all cases *equal* to the greatest essential dignity or *fortitude*; and when malignant configurations intervene, such aspects render them as *weak*, as when they are found in their essential debilities. These are in order, as follows:

THE SEMISEXTILE.

The *Semisextile* (for which as yet we have no Astronomical character) consists of one sign, or 30 degrees in the zodiac, or *half* the Sextile; thus supposing ♃ to be in 4 degrees of ♈, and ♂ in 4 degrees of ♉ or ♓, these planets would be in exact Semisextile to each other. This aspect was unknown to the ancients; but is found to be moderately *fortunate* and beneficial in influence.

THE SEMIQUARTILE.

The *Semiquartile* aspects consists of 45 degrees in the zodiac, being one *half* of the quartile or square; thus if ♄ were posited in 18 degrees of ♉, and the ☉ in 3 degrees of ♌, these two planets are in semiquartile to each other. Experience teaches us that this aspect is extremely powerful in evil, and *unfortunate* in every respect whatever.

THE SEXTILE.

The ⚹ aspect consists of 60 degrees, or two signs of the zodiac, and is found to be very *beneficial* in influence, in most aspects equally powerful with the △.

THE QUINTILE.

The *Quintile* aspect consists of 72 degrees in the zodiac; thus supposing a star to be in 15 degrees of ♒, and another in 27 degrees of ♈, these two are in quintile aspect to each other. This configuration is found to be *fortunate* in influence.

THE QUARTILE.

The □ or Quartile ray is 90 degrees, or one fourth part of the zodiac; stars, in quartile to each other, are peculiarly *evil*, and no *essential* dignity can overcome the malignancy of such an hostile ray.

THE TRINE.

The △ aspect consists of four signs, or 120 degrees in the zodiac, and is found to be peculiarly powerful in *good fortune;* a benevolent trine of Jupiter in most cases is sufficiently strong to eradicate an evil position of Saturn.

THE SESQUIQUADRATE.

The *Sesquiquadrate* ray is 135 degrees in the zodiac; thus supposing a star to be in 15 degrees of ♍, and another in 0 degrees of ♏, they are in sesquiquadrate to each other. This aspect is singularly *unfortunate*, and equal in nearly all cases to the evil effects of the ♂.

THE BI-QUINTILE.

The *Bi-quintile* aspect consists of 144 degrees in the zodiac; thus supposing ♂ to be in 24 degrees of ♊, and the ☽ in 18 degrees of ♎. These planets are in bi-quintile ray to each other. It is found to produce *fortunate* effects.

THE OPPOSITION.

The ☍ aspect is one half the zodiac, or six whole signs, and is deemed by Astrologers as the most malignant of the whole; it is peculiarly and eminently *unfortunate.*

THE CONJUNCTION.

The ☌, which although not properly an aspect, yet comes under the denomination of configurative rays, is when two planets are in the same sign, degree, and minute of the zodiac. This aspect is deemed *good* with good planets, and *evil* with those of a contrary or malignant nature, as the dictates of reason, even without experience, would lead us to judge. Its effects are eminent and peculiar in all cases.

THE ZODIACAL PARALLEL.

The *zodiacal parallel* resembles the conjunction in effects, since it is formed when two planets have the same declination, (or in other words are *equi-distant* from the great circle of the equator) in number. Thus supposing a star or planet to be in 5°♏ with 13° declination and another in 25°♒, they would both be *parallel* to each other. In all cases, whether the significators are either active or passive, this aspect is equal to the conjunction.

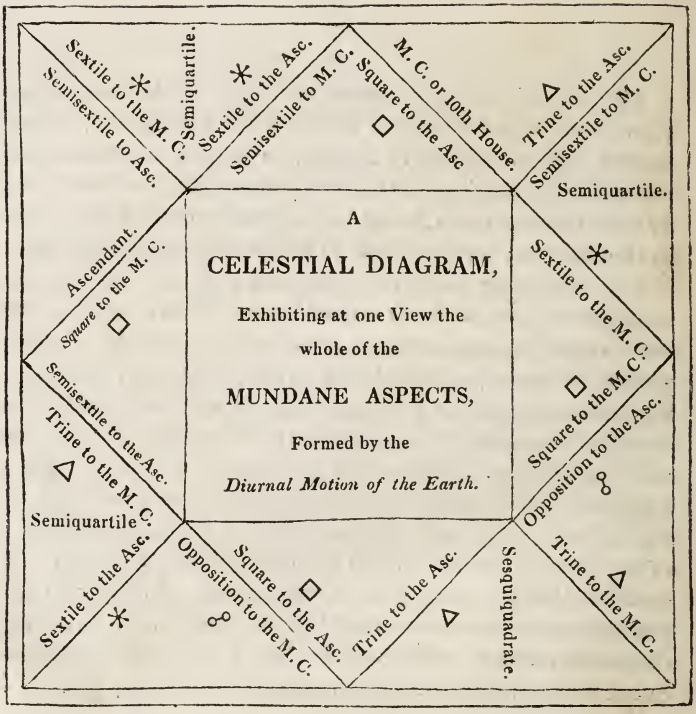
In the use of the foregoing aspects, the student must bear in mind, that the *light* planets apply only to the more *ponderous*, and unless when retrogade, the superior never can apply by zodiacal aspect to the inferiors, the effect of which is very considerable both in genethliacal and horary Astrology; for both reason and experience leads us to affirm, that if a certain force exists in any configuration of the stars, when that configuration *ceases* to exist the effects are no more; and consequently, the more nearer the aspect the greater are the presumed effects, either in good or evil, which as the aspect *approaches* must be increasing in virtue, but as it *goes off* from the configurating ray, it gradually becomes weaker and weaker till the aspect is

entirely at an end. The following is found to be the order of *application.*

♅
♄
♃
♂
☉
♀
☿
☽

Thus Herschel, who is placed at the top of the scheme, applies to *no* planet whatever except when *retrograde;* Saturn applies *only* to Herschel; Jupiter, to Saturn *and* Herschel; and so of the rest in order as above exemplified, where it will be seen that the moon, being last, applies to *every* other planet in the heavens; but *no* planet to her aspect unless retrograde.

The next thing to be observed and duly considered is the *mundane aspects,* or those formed by the diurnal motion of the earth round its axis, whereby every star is brought at stated periods to the *cusp* of each house in due succession; thus forming various aspects or configurations, as well with each other as with the *angles* of the ascending or descending horizon, the zenith, nadir, &c. The ancient Astrologers were either unacquainted with these aspects, or forbore to mention them. Placidus, an Italian Astrologer, is the first who has given any definition of these configurations, which nevertheless are of *greater importance* than any other part of the science. In order to explain them at one view to the attentive student, the following diagram is inserted, which will contain a complete exemplification of the *mundane* configurations or different aspects.


Sextile to the M. C.
Semiquartile.
Sextile to the Asc.
Semisextile to M. C.
M. C. or 10th House.
Square to the Asc
Trine to the Asc.
Semisextile to M. C.
Semisextile to Asc.
Semiquartile.
A
CELESTIAL DIAGRAM,
Exhibiting at one View the
whole of the
MUNDANE ASPECTS,
Formed by the
Diurnal Motion of the Earth.
Ascendant.
Square to the M. C.
Sextile to the M. C.
Square to the M. C.
Semisextile to the Asc.
Trine to the M. C.
Opposition to the Asc.
Semiquartile
Sextile to the Asc.
Opposition to the M. C.
Square to the Asc.
Trine to the Asc.
Sesquiquadrate.
Trine to the M. C.

NATIVITY of the KING OF ENGLAND.

The munificent Patron of Science and Art: Born under the auspicious rule of Mercury, as the Star of Venus arose in the horizon. an illustrious proof of Astrology.

THE

DOCTRINE OF NATIVITIES;

OR

GENETHLIACAL ASTROLOGY,

RELATING TO THE PECULIAR DESTINY OF INDIVIDUALS.

"Descend from heav'n URANIA, by that name
If rightly thou art call'd, whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegasean wing.
The meaning, not the name I call: for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st, but heavenly born,
Before the hills appear'd or fountains flow'd
Thou with eternal wisdom didst converse.
Upled by thee,——
In the heav'n of heaven's I have presum'd
An earthly guest, and drawn empyreal air."

MILTON.

The science of foreknowledge, relating to individual *fate*, necessarily forms a leading feature in our present work; the basis of which has already been given in the descriptions and peculiarities of the signs, planets, and celestial houses, which the student must well and cautiously digest, and in a great measure enrol them on the tablet of his memory, 'ere he turns his attention to the "Doctrine of *Nativities*;" the secrets of which the author will now proceed to develope, in a manner which he flatters himself has been as yet unattempted; and which will, if seriously studied, carry conviction home to the breast of the unprejudiced enquirer.—The first thing necessary to be observed (after the scheme of nativity is erected) is concerning the

Space of Life.

PTOLEMY, an ancient and renowned Astrologer, in his Quadripartile, or four books on the influence of the stars, justly observes, "of all events whatsoever, which take place after birth, the most essential is the continuance of life; and as it is of course useless to consider, in cases wherein the life of a child does not extend to the period of one year, what other wants contingent on its birth might otherwise subsequently have happened, the enquiry into the *duration of life*, takes precedence of all other questions. The discussion of this enquiry is by no means simple, nor easy of execution; it is conducted in a diversified process, by means of the governance of the ruling places. And the method now about to be laid down, seems, of all others, the most consonant with reason and with nature! because the influence of the aphetical (or hylegiacal) places, and the anaretic stars, perform the whole operation of regulating the duration of life."

OF THE HYLEG, OR "GIVER OF LIFE,"
And the Prorogatory Places.

The *aphetic*, or vital places in every horoscope, are in number five, viz. the whole space of the *first*, *seventh*, *ninth*, and *tenth* houses, computed by oblique ascension or descension, to reach five degrees *preceding* the cusp of each house, and twenty-five degrees beneath it; as also the half of the *eleventh* house, or the *half* of the stars semidiurnal are above the cusp of the horoscope. Consequently the "lord of life," as the Arabian Astrologers term the Hyleg, cannot be chosen when in either the limits of the second, third, fourth, fifth, sixth, or eighth houses, or in the first *half* of the eleventh house.

If the ☉ be in either of these places by *day*, he must be chosen in preference to *all* others, as the planet who shall assume the important office of *Hyleg* (or apheta,) and if the birth be by *night*, then the ☽ must be chosen; but if neither of these

planets should be found in aphetical places, the *horoscope* or ascendant must be chosen as Hyleg.

To determine the possibility of Life, the student (having selected the Hyleg) must well observe, whether it be *strong* and free from malignant configurations especially of Saturn, Mars, or Herschel; for according to the *strength* and fortitude of the "Giver of life," so will be the radical constitution, and the concomitant effects. If the Hyleg be much afflicted, the child will not survive its *infant* state. If afflicted by aspect, and at the same time *assisted* by powerful rays, life will be in danger under operating directions, but *may* be preserved by extreme caution and peculiar medical aid. In all cases therefore the *duration* of life is judged from the Hyleg, and when two planets, the ☉ *and* ☽ (there cannot be more) contend, by being both in proper places, for the Hylegiacal prerogative, both must be chosen; but the "supreme" of the two, or that planet who claims the most essential dominion must be elected as the most powerful. The ancients besides the luminaries, attributed the same effects to the ⊕ and planets having dominion in the preceding lunations, but repeated experience warrants us in rejecting that theory, and affirming that there can be no other Hyleg than what is before described. The Hyleg being chosen, and the probable length or shortness of life deduced from its position, or configurative rays, the next consideration will be of that planet to which is attributed the office

OF THE ANARETA, OR "DESTROYER OF LIFE."

The Anaretic planets by *nature* are, ♄, ♂, and ♅; but in particular cases the ☉, ☽, and ☿ may be endowed with the same fatal influence, being variable according to the nature of the planet with which they are configurated or joined. The ☉ in particular is found to be a powerful Anareta when the ☽ is Hyleg, unless the benevolent rays of ♃ or ♀ assist in averting his hostile influence.

To occasion *death* the Hyleg must be afflicted either by the conjunction or configurating *evil* rays; of the Anaretical stars, and the distance between the significator (or Hyleg) and the

aspect when measured by the celestial arc of direction, and equated by a certain measure of time, which the experience of ages has determined for truth, will in every case point out, as with the finger of fate, the true and precise period of death.

The *manner* and *quality* of death, is also taken from the operating directions or celestial causes; to which it must be remembered that as in a vital nativity *one* configuration alone will seldom kill; so when the benefic stars assist in the train, but are too weak in influence to *save* life, they will assist in pointing out the cause and manner of death.

In these cases ♄ causes death by cold chronic, lingering diseases, such as ague, dropsy, flux, consumption, illiac passion, fear, melancholy, cough, asthma, rheumatism, disorders of the spleen, and all diseases proceeding from a superabundance of cold.

♃, joining his rays in the evil configuration, and being too weak at the time to save, causes death to proceed from disorders of the lungs, pleura, the morbid affections of the heart, spasms, pains in the head, and by all diseases which arise from defect in the organs of respiration, or defect in the *vital* faculties.

♂ causes mortality, by burning and rapid fevers, sudden and spontaneous wounds, disease of the kidneys, the stone or gravel, expectoration of blood and hœmorrhages of all kinds, erysipelas, measles, small pox, infectious diseases, abortion, miscarriage, surgical operations; and, in short, by all hasty, acute, and violent choleric complaints.

☉ when Anareta, is found to produce similar diseases to ♂, but not so violent; and in this instance, the nature of the celestial *sign* he occupies is much to be considered. He denotes also dangerous fevers, affections of the eyes, and hot diseases.

♀ by joining in the train of killing configurations, causes death by disorders of the stomach and liver; as wasting or pining away, by scurvy, dysentery, fistula, use of improper medicine or poisonous drinks, and all diseases incident on superabundant moisture and corruption.

☿ who, although a light planet, becomes a powerful significator when by aspect he is impregnated with Anaretic influence; causes death to proceed from disorders of the brain, me-

lancholy, epilepsy, fits, insanity, coughs, and obstructions, as well as all diseases wherein the mind or intellect is affected.

The ☽ by joining in the Anaretic rays, when she is not Hyleg, denotes a variety of diseases, chiefly proceeding from cold and moisture, and also disorders affecting the head, sight, brain, nerves, and at times apoplectic affections.

SIGNS OF A VIOLENT DEATH.

"The very *elements*, though each be meant
The minister of man, to serve his wants,
Conspire against him. With his breath he draws
A plague into his blood; and cannot use
Life's necessary means, but he must *die*."

COWPER.

In this respect the luminaries are generally much afflicted, either by the ☌, □ or ☍ of ♄ ♂ or ♅, while the Hyleg is at the *same time* replete with noxious influence. In this respect certain signs of the zodiac are found to be far more violent than others, whenever the Hyleg is found therein. The *violent* signs are ♈, ♏, ♑, ♒, wherein ♄ has the greatest signification of death, ♂ of the cause thereof. The following fixed stars are also said to have great power therein, viz. Caput Algol in 23° 26′♉, Occulus Taurus in 6° 4′♊, Pollux in 20° 52′♋, the right shoulder of Orion in 26° 20′♊, Cor Scorpio in 7° 22′♐, and Pegasi in 26° 22′♓.

If the ☉ be Hyleg, and ♄ square, or oppose him, from a *fixed* sign, he causes death by suffocation, hanging, or being crushed to death; if ♄ aspect the luminaries in the above fatal manner from brutal signs ♈ ♉ ♌ ♐ ♑ it denotes death by beasts, and if ♀ aspect the Anaretic place, death often happens by female treachery or poison. If the aspect be from watery signs ♋ ♏ or ♓, it threatens a violent death by drowning; and Ptolemy adds, if the aspect be from some part near the constellation Argo, by shipwreck.

If ♄ afflict the ☉ or ☽, (or the Hyleg) from cardinal signs it causes death by falls. Saturn, properly of his own nature,

denotes death by drowning, shipwreck, ruin of old buildings, and poison.

Fiery signs ♈ ♌ ♐ are indicative of death by fire, thunder, lightning, explosions, and gun-shots.

Airy signs ♊ ♎ ♒ by falls from high places, beheading, strangling, or hanging.

Watery signs ♋ ♏ ♓ by drowning, fluids, or superabundant moisture.

Earthy signs ♉ ♍ ♑ by casualties, falls, and suffocation.

Humane signs ♊ ♎ ♒ denotes death by human means, but still violent, when the luminaries are afflicted therein.

The houses are also said to have great power herein, thus,

The *tenth* house generally (where violent deaths are indicated) denotes death by command of the magistrate.

The *twelfth* house by private assassinations, horses or great beasts, and frequently perpetual imprisonment.

The *sixth* house by servants or neighbours.

If ♂ be joined to ♄, the effect is still more certain; but the peculiar nature of ♂ is to cause accidents, and a violent termination of existence by fire, iron, sharp weapons, gun-shot wounds, explosions, combustibles, stroke of horses, falls and active violence. If ♂ be in ☌ □ or ☍ to the ☉ and Hyleg, from *fixed* signs, it threatens the native with murder or suicide; if ♀ be joined with him, or with the aspect, it will partly happen through women, and if ☿ be thus configurated, by thieves. If in mutilated signs, ♌ ♏ ♓, or with Caput Algol, it threatens beheading; if from the tenth or fourth house, or near Cepheus or Andromeda, it denotes hanging; if from the west angle, death by fire is threatened, but should it be in a quadrupedian sign, it will happen by falls or four footed beasts, and broken bones. If ♂ ♄ and ♅ are joined together in the evil conflux, the consequence will be more dreadful, and the death more terrible.

The ☉ being Hyleg, and joined with the following *stars*, Caput Algol, Hercules, Bellatrix, Regulus, Antares, threatens a violent death and extreme sickness; with the Pleiades, Castor, Pollux, Presepe, or the Asselli, by blows, stabs, shooting, beheading, or shipwreck; the bright star called the Eagle,

and Fomahaut, are said to cause bites from animals or reptiles, as also the last star in Capricorn's back. Those who have the luminaries with those stars are generally fearful of being bitten by venemous reptiles. The Sun with the Pleiades frequently causes total blindness.

The ☽ with Caput Algol, Aldebaran, Pollux, or Bellatrix, denotes a *violent* death; with the Pleiades, Presepe, Antares or Deneb, blindness or gutta serena; with Orion, injury to one eye, at least. If it be a new moon near the Pleiades, and ♄ or ♂ be joined to Regulus, it generally causes total blindness; with Antares in ☌ to Aldebaran, death by hanging or suffocation. If ♂ be with Aldebaran, the native will die by a stab, blow, or fall, more especially if from *angles*. If the Hyleg be with Hercules, or Arcturus, death ensues by suffocation; with Cor Hydra in ♂ □ or ☌ of ♂, death by drowning, or poison ensues, especially if ♂ be angular. With Sirius and ♄, or with ♂ and Markab, death will happen by means of wild beasts or soldiers. With Orion and ♄, or Caput, Hercules, and Antares, assassination or drowning ensues. ♂ with the Pleiades, and ♄ with Regulus; this configuration denotes danger of a *violent* death.

♄ in ♓, and the ☽ in ♍, or ♄ in a *watery* sign, and the ☽ in ☌ to him, denotes death by drowning or excessive drinking.

♄ in ♏ in ♂ with ♂, and the ☽ in ♍, making application to them, denotes danger by drowning and intoxication.

♄ in the seventh house, in ☌ to the ☉ and ☽, denotes death by imprisonment, sluttishness, poison, poverty, fear, torments in a dungeon, violent falls, and death in exile or a far distant land.

♄ in the tenth house, thus afflicting the *Hyleg*, declares death by the fall of houses, stones, or ponderous masses; but if a watery sign be on the cusp of the fourth house, by water.

♄ and ♂ in the twelfth house, denotes death or danger by beasts.

☊ or ♐ on the cusp of the twelfth, and a planet unfortunate *therein*, signify the native will be in danger of falls from horses.

♄ and ♂ in the seventh, in the common signs ♊ ♍ ♐ ♓, and the ☽ in ☌ □ or ☍ to them, denotes sudden death by falls.

♄ and ♂, or ♂ ♄ and ♅, or ♄ and ♅ in the eighth house, are indicative of a violent death, unless ♃ or ♀ assist in the fatal conflux.

♄ in the seventh with ♀, and in evil aspect to ♂, denotes hanging.

♂ in the seventh, in ♈ ♌ ♐, afflicting the *Hyleg*, denotes danger of burning to death; in *feral* signs, especially ♌ ♐, death by ruins, or falls of timber or houses, or falls from horses or beasts; ♂, in *fiery* signs, in □ to ♄ in ♋ ♏ or ♓, denotes death by scalding, hot water, or burning chymical liquids.

As a proof of the foregoing rules being founded on truth, a few instances may be noticed.—Thus the brave and lamented *Nelson*, was born with the *violent* planet Mars, nearly on the cusp of his "House of life," in the sign Scorpio, a violent sign; Mars being nearly in sesquiquadrate to Herschel in Pisces, each in *watery* signs. The Sun, Hyleg in Libra, in sesquiquadrate to Saturn, from a *humane* sign, and Mars in mundane quartile to Saturn. As the *time* of his birth is undisputed, nothing could more powerfully evince the truth of the foregoing rules than his illustrious Horoscope.

The next instance which may be brought forward of violent directions producing an untimely end, is in the nativity of *Mrs. Marr*, and her ill-starred infant child, who was *murdered* at Ratcliffe Highway a few years ago. In the *mother's* Horoscope, Mars and Herschel were angular, in conjunction in the sign Cancer; the Moon being *hyleg*, was afflicted by a precise sesquiquadrate aspect of Saturn, and the Sun in the same malignant configuration to Mars and Herschel! and in the *infant's* Horoscope, both Saturn and Mars were in conjunction in the *House of Death*, afflicting the principal angles and also the *hyleg!* The time of the above births was correctly taken, and their Horoscopes have been already before the public, in a periodical publication, from whence we take them.

The last instance we shall bring forward before the subject

is closed, is that of the late emperor *Napoleon,* who being born while the luminaries were befriended by the powerful beams of the *fortunate* planets, throughout life escaped free from violence of every description, although, according to his historian, he was frequently in battle amidst the thunders of war, when not only was death dealt around him on *every* side, but so imminent was his personal danger, that the cannon balls frequently tore up the ground under his horse's feet! Yet Jupiter, his kindly planet, preserved him even there, amidst a host of dangers, and although a hopeless and forlorn exile, he was fated to die a natural death, free from any violence whatever.

The Nature and Quality of the Mind.

"Most of our fellow subjects are guided either by the prejudice of education, or by a deference to the judgment of those who, perhaps, in their own hearts, *disapprove* the opinions which they industriously spread among the multitude."

ADDISON.

Nothing is more true in Astrology, than the above sentence of the inimitable, accomplished, and devout Addison; for the student may rest assured, that out of a hundred persons who openly disbelieve the art, there are at least ninety who *believe* in it in secret: although such is the power and influence of slavish custom, over the minds of those who dare not think for themselves, that the fear "of the world's laugh," as it is termed, hinders them from avowing their opinion—by which means, a noble science too frequently becomes neglected, and amongst men of (probably great learning, but) small judgment, is set down for an untruth.

The actual influence of the stars over the human mind, is one of the principal points in Astrology; and lest the reader of this work should here be inclined to incredulity, and urge the *apparent* impossibility, on account of their great distances, we beg him to remember that the astonishing influence of the Sun and Moon over the waters of the vast and stormy ocean, (by which our tides are produced) is admitted, *without dispute,* by all classes, whether learned or simple; and as man is an animal

subject to the same mighty laws which govern the universe at large, he must be also perpetually affected thereby. Hence, the same cause which sets in motion the waters of the unfathomable deep, is perpetually producing various fluctuations in the atmosphere wherein we live and breathe; neither can the human body be sensibly affected, without the *mind* partaking at the same time of those effects which produce those corporeal sensations, as a celebrated poet expresses himself:

"Tempori cœli, corpusque, animusque mutatur."

Hence, the perpetual tossing and rolling of the *tide of life*, is referable to the self-same cause as the tossing and rolling of the waters of the ocean, namely, *planetary influence*.

In all cases of which the sidereal science takes cognizance, the mind and disposition are governed by the Moon and Mercury; ☿ rules more particularly over the *rational*, and the ☽ over the *irrational* or animal soul.

As these two planets are posited in according or discordant signs, or afflicted or assisted amongst themselves, by configurations of various stars, so will be the mind and disposition of him whose Horoscope it is; in which respect their being found in different *signs* are to be most attentively observed; thus

Tropical and *equinoctial* signs, ♈ ♎ ♋ ♑, contribute to render the mind active, sharp, ingenious, nimble, lively, ambitious, and persevering.

Bicorporeal and *common* signs, ♊ ♍ ♐ ♓, contribute to render men subtle, crafty, versatile, repining, regretting, unstable, volatile, deceitful, superficial characters; but of intense, acute, and powerful feelings.

Fixed signs (when occupied by the ☽ and ☿) as ♉ ♌ ♌ ♒, are found to produce just, plain, rigid, unbending, inflexible, firm, obstinate, patient, steady, laborious, contentious, malicious, ambitious, and thrifty persons.

Whenever the ☽ and ☿ are in signs of the above quality, void of aspects, the dispositions will greatly partake of the above description; but the aspects of the planets will neutralise or modify, and alter the effects surprisingly; thus, their *general qualities* are,

Of ♅, strangeness, waywardness, romantic ideas, eccentricity, perpetual wish for discovery of secrets in science or art, a love of things out of the track of custom, as antiquities and mystic learning, or enthusiastic reveries.

Of ♄, fear, melancholy, slowness, labor, solitariness, and a propensity to weeping.

Of ♃, honesty, candour, magnanimity, security, benevolence, good nature, and confidence.

Of ♂, quarrels, anger, rashness, desperation, courage, propensity to war and strife, and all manner of violence.

Of ♀, beauty, delicacy, love of poetry, music, or the fine arts, dancing, immoderate amorous desires and good taste, with elegance in every undertaking.

Of ☿, learning, eloquence, wit, and judgment, science, and knowledge of every kind, genius and activity.

Of the ☉, ambition, enterprise, thirst for fame, a desire to waste money, and for vain glory, every possible way.

Of the ☽, changeableness, craft, desire for travelling and curiosities, activity and industry.

In these cases, also, the ☽ or ☿ in aspect to ♅, never fails to produce Astrologers and Antiquarians; ☿ in aspect to ♂, makes surgeons or warriors; ♀ and ☿ in aspect, form the genius whence arises poets, players, and musicians; ♂ and the ☽ in aspect, give satirists and contenders against public opinion; ♃ and ☿, conduce to the study of the law or divinity; and ♄ joining therein, gives a fondness for mystic religion, sects, and heresies.

With the foregoing data for his guide, the student must well consider the natural strength or weakness of the ☽ and ☿; also the accidental fortitudes or debilities they may receive by *aspects with the various stars, as the aspects are far more material than any other testimony;* thus, for instance, were ☿ in a common sign, which we have described, as producing an inconstant mind, (because in such a case the mind takes up with too many pursuits at once) yet if ☿ and ♄ be in close ☌ ⚹ △, quintile or bi-quintile, or close zodiacal parallel, the native, instead of inconstancy, will have enough of ♄ instilled into the nature of ☿ to render him a most profound and patient

enquirer into the secrets of nature; and the very versatility of the aspect will tend for good, since it will enable him to leave no means untried to obtain the truth of the matter. In *all* cases, this must be *well* remembered; and thus by a few simple principles (as infallible as humanity will allow in themselves) the student will arrive to the complete knowledge of this sublime science.

Of the Astrological Destiny

RELATING TO RICHES OR POVERTY.

The destiny throughout life, as conducing to poverty or wealth, has, in *particulars*, been judged by the Orientals and Europeans, by different rules; yet, in *generals* they all agree. *Ptolemy* recommends us to keep to the "part of fortune" (which in every Horoscope is the true *mundane* distance between the ☉ and ☽, projected from the ascendant, on the path of the ☽'s declination.) The Arabians refer chiefly to "the second house and its lord;" but in general such as the strength or weakness by majority of testimony, they all agree in the main point, which is, that no *perfect* good can come from that which is by *nature* contaminated; therefore in every nativity, the student must well observe the prevailing testimonies, and not hastily form judgment without just reason for so doing.

The ☉ and ☽ are powerful significators in these particulars, as *receivers* of good or evil by aspect; ♃ and ♀ are the *causes* or natural authors of good; ♄ ♂ and ♅, are *naturally* evil and unfortunate; ☿ is either way, as he may partake of the beams of afflicting or assisting stars. This being considered the

SIGNS OF WEALTH, are

The ☉ and ☽ in ☌, semisextile ⚺, quintile, △, bi-quintile or parallel of ♃ and ♀. The parallel may be either zodiacal or mundane (the zodiacal parallel has been already described.) The *mundane* parallel is, when a planet is at equal distances from any of the four *angles*; thus a star in the ninth, and one

in the eleventh, are in parallel, (if the same distance from the relative cusps) and these are deemed of great efficacy.

The ☽ strong by *nature*, in a *sign* where she is dignified, and free from evil *aspects*, is fortunate. The ☉ so situated, is the same, but the ☽ is a more powerful significator of good fortune than the ☉.

The ☉ or ☽ *angular*, and free from evil configurations, even if not dignified, is a testimony of great prosperity. The luminaries with eminent *fixed stars*, are also prosperous.

The ☉ and ☽ in ⚹ or △ aspect, is sure to produce great success in life; as also the ☉ or ☽ in ⚹ or △ to ☿.

In these cases, if the ☉ and ☽ are strong every way, both by nature, sign, and aspect, the native will become *rich* and extremely wealthy, at times to excess; if the testimonies are of a *mixed* nature, he will have but a moderate share of good fortune, if either of the fortunes ♃ or ♀ be *angular*, and unafflicted, the same results will ensue; therefore all that is requisite in these cases, is for the student to pay a *philosophical* attention to sidereal causes, and judge accordingly, always remembering to leave prejudice and *self* entirely out of the question.

SIGNS OF POVERTY.

Signs of poverty, and an *unfortunate* Horoscope, are the ☉ and ☽ in ☌ semiquartile, □ sesquiquadrate ☍ or parallel of ♄ or ♅. These are the *worst* positions; but even these are increased by being in *angles*. ☉ and ☽ in the same aspects to ♂, is highly unfortunate; but ♄ is the true author of trouble, and the source (under Divine Providence) whence proceeds the "iron hand of griping poverty," and the perpetual mishaps of life, whereby the native is *born to trouble* "even as the sparks fly upwards."

The ☉ or ☽ (but especially the ☽) in □, semiquartile, sesquiquadrate, or ☍ of ♃, causes misfortune through wasting, and squandering money. He who has this aspect unassisted, although possessed of thousands, will die poor. *Imprisonment*, as well as poverty, is caused by the planet ☿ being highly afflicted, such as his ☌ semiquartile, □, sesquiquadrate, or ☍ to

☊ ♄ or ♂. ☊ much afflicts ☿ by his *aspect;* persons having him so aspected, will never be any way fortunate or successful in writings, books, business, or public opinion.

♄ or ♂ angular, is of itself evil, causing perpetual obstacles in the way of advancement; but ♄ is far worse than ♂; and should ♃ or ♀ assist these by aspect, the native will advance himself in life "*per vi, et via,*" by fighting, as it were, against his evil star; when the fortunes ♃ or ♀ are hurt by *aspect,* the native never can be rich; but in all cases, as before observed, let the majority of testimonies be carefully taken. It must also be observed, that wherever a nativity is unafflicted by aspect, the native will be *negatively* fortunate; that is to say, what he may procure, he will be able to retain. As also where the planets ♃ ♀ ☉ and ☽, are strong by aspect, and not afflicted by *position,* the native will be *positively* fortunate, or born to great wealth. But the *best* nativities are those wherein are found testimonies of saving, or thrift and economy, and at the same time, of fortune's favours. The real "favourite of fortune," has the fortunate planets *angular and unafflicted,* with the luminaries receiving their rays. The real "child of misfortune," has the *evil* planets in the same position; and every planet is more or less vitiated by mal-configurations. *That there is this fate in nature,* the sad history of thousands, both of the past and present time, too plainly and sensibly proves.

> "For fortune at some hours to all is kind:
> The lucky have whole days, which still they choose;
> The unlucky have but hours, *and those they lose.*"
>
> DRYDEN.

The Fortune of Rank.

In some measure, this *has* been anticipated in our foregoing remarks, but not entirely; for some are notorious and infamous, at the same time; some notorious and splendid; some renowned; and some are subject to fame, and to "live in history;" who are yet occasionally subject to pecuniary misfortunes.

Testimonies of a public name, are when the superior planets,

especially ♄ ♅ ♂ ☉ and ♃ are angular; of course, although publicity and notoriety are denoted by ♄ ♅ or ♂, being angular, yet in the mid-heaven these stars, especially the two former, are very malignant and mischievous, generally denoting some sad *catastrophe* to finish the portents of such a scheme of nativity. The more these planets are afflicted amongst themselves, or afflict the luminaries, the worse it is; as also when assisted by a good aspect, they are not so evil; indeed, when the evil planets are fortunated by configurations, they produce good *out of evil.*

Three planets or more in the *same sign* of the heavens, cause a public name at some particular period of life; the time of which depends entirely on the operating directions.

☉ or ☽ in the mid-heaven, near the cusp, are sure to produce great success in life, with a name known both far and near, or if ♃ and ♀ be conjoined with these they give an extensive fame, great honor, lasting credit, power, and eminence. The native is sure to eclipse and outdo all his contemporaries, as well as to be victorious in almost every controversy wherein he may be engaged.

The sign ♊ *alone,* is found to produce many persons of eminence, on account of the great number of fixed stars it possesses. *All* the planets above the earth, (or the greater part of all) indicates fame; and ♃ or ♀ near the mid-heaven, is another testimony of *glory or renown;* and a name "that must live after death," yet it gives numerous petty rivals, who, to use the simile of an old author, like "*dogs baying the moon,*" are generally as presumptuous as they are imbecile and worthless.

☿ and ♀ conjoined, near the mid-heaven, or *near* the cusp of the ascendant; ♂ ♀ and ☿ *in* the ascendant, or mid-heaven; ☿ *angular* in ♊ ♎ ♒ or ♍; the ☽ in a *watery,* and the ☉ in a *fiery* sign; as also in *mundane* ☌ or △ to the mid-heaven, or in *mundane* ☌ or △ to the ascendant, (in which instances the planets must be on, or close to the cusp of the twelfth, ninth, second, eighth, fifth, or sixth houses)all these are typical of a moderate eminence; but *the most powerful* of *those* aspects is the mundane ☌ to the mid-heaven, from the cusp of the twelfth house; next to this is the mundane △ to the mid-hea-

ven, from the sixth house. ☉ ♂ ♃ or ♀, being thus posited in ♐ to the M. C. are sure to produce effects worthy of envy, (if any thing can justify that passion.)

Planets in the fourth house, although angular, are by no means so powerful as in any of the other *angles;* and although they foreshow an eminent name, *late in life,* it is by no means durable, but liable to strange interruptions; while they who have the fortunate planets, especially ♃ or ♀ in the tenth house, have a *durable* celebrity. The cause for this may be probably owing to the natural strength of the mid-heaven, since every thing in the creation, seems to point *to* the zenith; and indeed were it not for the fructifying and genial beams of the Sun, in his diurnal approach to *that* part of the heavens, not only would all vegetation be annihilated, but all the earth would become barren, bleak, and desolate. The mid-heaven is therefore *justly* accounted by Astrologers, the most powerful angle in the whole celestial circle of the heavenly houses.

Of Marriage.

The *general* significator of marriage, or that which is common to *both* sexes, is the *seventh* house, or west angle. Invariably the student will observe that when ♄ ♂ or ☿ is therein, a discordance in marriage will occur. If they are afflicted, a fatal and unhappy union takes place, ending in misery or hate, or mutual dislike; if they are assisted by a fortunate aspect of ♃ or ♀, the marriage, though not prosperous, may *not* be unhappy; but the native will bury his or her, wedded partner. As unhappiness in marriage is thus caused, so happiness therein, is the result of ♃ or ♀ being found unafflicted in the seventh house.

The particular significators of wedlock are different; thus the *Moon* is the particular significator of marriage to the *man,* so far as the marriage contract is concerned; and to marry *fortunate,* the ☽ should be (in the man's horoscope) assisted by the good aspects of ♃ or ♀. To marry happy, the ☽ in △ to the ☉ may suffice; but *that* would not ensure good fortune.

If the ☽ is in ☌ semiquartile, □ sesquiquadrate, ☍ or parallel of ♄ ♂ or ♅, the native is unfortunate in his choice; if the ☽ be in semiquartile, □ sesquiquadrate or ☍ to ♃ ☉ or ♀, he is by no means fortunate therein; if in ☌, parallel, semisextile ⚺, quintile, △ or bi-quintile to ♃ or ♀, the native will be eminently fortunate therein, provided the seventh house is not afflicted by the presence of evil stars. The planet either posited *in* the seventh house, or to whom the ☽ applies by aspect, will describe the person of the wife, and her conditions.

In a *female* horoscope, the ☉ is the prime significator, and must be judged in every respect as the ☽ in the male horoscope. In *both* sexes, ♀ afflicted, shows an unhappiness in *love*: but in a female nativity, ♂ has great share therein, and many females have *late* marriages solely through having ♂ weak and afflicted in their horoscope.

In a female nativity, if the ☽ be in semiquartile □, ☍ or sesquiquadrate to ♂, unchastity is greatly to be feared, unless ♃ or ♀ assist to avert the noxious configuration. *Plurality* of husbands or wives is denoted by the significators being in bicorporeal signs, and having *many* configurations.

Of Children.

To determine as minutely as the science will allow, of fruitfulness or barrenness, (for it is absurdity itself, to attempt at predicting the precise number, and none but a silly person *would* attempt it) it must be observed, above all other things, what sign the ☽ is in; for if in ♉ ♍ ♎ or ♒, a *moderate* family may be expected; if the ☽ is in ♊ ♋ ♏ ♐ ♓, a *large* family is the general result of marriage; (in this instance the author has always found ♊ and ♐ fruitful); if the ☽ is in ♈ ♌ ♑, she is less fruitful than in the other signs; if the ☽ is in these *angular*, in the tenth, first, or seventh houses, she increases the probability of children. A fruitful sign on the cusp of the tenth or eleventh houses, denotes offspring; but the ☽ in ♈ ♌ ♑ in □, or *evil* aspect to ♄ ♂ ☉ or ♅, denotes *barrenness* in both parties. Yet to be correct in these cases, the horos-

copes of both husband and wife should be inspected carefully, and the majority of testimonies taken.

The contingencies relative to the *fortune in life* or death, of children are taken from the good or ill aspects of the ☽, for if the ☽ be afflicted by the ☌ or *ill* aspects of ♅ ♄ ♂ or ☉, the children will either die in youth, or be unfortunate, and a great trouble to their parents. In these cases, ♃ or ♀ assisting in the configuration, will nullify the evil effects. The particular destiny of children can *only* be deduced from their *own* individual horoscopes.

Of Travelling.

The Oriental and European Astrologers disagree in many particulars relative to travelling and voyages; but they all agree in giving great power in these matters to the third and ninth houses. The most approved testimonies of travelling, according to the author's experience, are these:—

Many planets in *moveable* signs, as ♈ ♎ ♋ ♑, especially ♄ ♂ and ☿ (above all others) the ☽ *in the ascendant*, in tropical, equinoctial, or common signs; such as ♈ ♊ ♋ ♍ ♎ ♐ ♑ or ♓, (but especially the two former) causes incessant journeying by sea and land; generally, those persons who visit distant countries, and *naval* persons in general have such positions. The ☽ in the tenth house, or in any *angle*, is also conducive of travelling; but in the ninth house, she is almost as sure to cause these peregrinations, as when in the ascendant. The Moon in any part of the figure, in ♊ ♐ ♓, causes frequent changes of residence, but usually these changes happen very unexpectedly, or in a strange and extraordinary way.

The late *Queen* Caroline, who visited so many strange countries, was born with the ☽ *in* the first house or ascendant, in quartile to Mars, but in trine to Jupiter, which denoted infinite restlessness of mind, that produced a love for travelling and variety; and *Sir Robert Kerr Porter, a great traveller*, well known to the world for the elegant and systematic account he has given of his peregrinations; who travelled over Egypt, Persia, and various other regions, and married a Russian

princess; was born with the ☽ in the middle of the sign ♐ in the angle of the fourth house, and both ♄ and ♂ in moveable signs. Numerous other instances might be given, as proof of the author's system, but these will suffice.

Again, ☿ *angular* in moveable or bicorporeal signs, is another source of travelling; also planets, especially ♂ ☿ and the ☽ *descending* in the seventh house of the nativity; and for the most part, the significators in watery signs ♋ ♏ ♓, cause voyages; or after travelling, long residences *near* the water.

The good or ill fortune attendant upon these pursuits is derived from the good or bad aspects which the significators form with each other; as, for instance, the ☽ being a significator of travelling in ☌ □ ☍ or ill aspect with ♄ ♂ ☉ ♅ or in □ or ☍ to ♃ causes misfortune therein; to ♄ ♂ ♅ danger by water; to ☿ danger by piracy or imprisonment: to ♀ unpleasant travelling; and so of the rest. But a good aspect to ♃ or ♀ as the parallel, ☌, semisextile, ⚺, quintile, trine, or bi-quintile on the contrary, produces riches or good fortune by means of journeys and voyages, and render these peregrinations free from danger.

Friends and Enemies.

In every horoscope it must be well observed in the first place, whether the places of the ☉ ☽ and ☿ are powerful, and free from *evil* or discordant aspects; for should the nativity be in itself, in a manner, *free* from obnoxious rays of ♄ ♂ or ♅, the native will have but few enemies capable of doing him injury, although his greatness or eminence in life will *naturally* cause rivals. This, the author has invariably observed.

If the places of the ☉ ☽ or ☿ be afflicted by the ☌, parallel semiquartile □, sesquiquadrate or ☍ of ♄ ♂ or ♅, the native will have a rough, turbulent, and *quarrelsome* life, and many private enemies as well as public adversaries.

In these cases ☿ *has great power*, for wherever he is afflicted by aspect or position, the native is liable to much scandal, reproach, and vituperative abuse. The unfortunate *Keats* the

poet, who fell a victim to the malicious spleen of ill-timed criticism, was born with ☿ in his horoscope, in □ to ♅ *and* ♄. Public writers of every description, to attain *eminence* by their writings, should have ☿ unafflicted by aspect, and aided by the fortunes (♃ and ♀) or they strive in vain to gain the public esteem.

An *extensive* circle of acquaintance (generally however but few *real* friends) is the result of several planets being in the *same sign, or house* of heaven; the native who has but few friends or few acquaintances has on the contrary scarcely *any* fortunate aspect or configuration in his horoscope, from which, *obscurity* in life may naturally be expected.

The Quality of the Profession.

In order to be correct in this particular, the student must well observe the Mid-heaven, Ascendant, and places of the luminaries (the ☉ and ☽.) For according to the *quality* of the stars either in those angles, or aspecting the luminaries, so will be the profession or occupation the native is destined to follow.

In these particulars, ♄ denotes all trades or professions relating to ancient matters; also those relating to buildings, all heavy, dirty, mean, or laborious occupations, and those wherein money is obtained with great difficulty.

♃ denotes offices of place of trust, and honorable as well as lucrative occupations; he particularly denotes preferment either in the law or the church, and favour of the great.

♂ denotes all trades or occupations wherein fire, metals, or sharp instruments are used; the army, and military affairs relative to the navy; also all ingenious and mechanical trades.

♀ denotes all *elegant* occupations, whether relating to dress, decoration, ornament, music, or such like, peculiar to the fair sex, or the luxuries of the great.

☿ is the author herein of all *literary* occupations; and those of a scientific nature, or connected with writing, books, messages, papers: or nimble, active, but ingenious and light or easy occupations.

☽ denotes *various* professions according to the *sign* she is

in; of her own nature, she denotes trades or professions where great changes or frequent alterations are necessary. In watery signs ♋ ♏ or ♓, she denotes those relating to the sea or naval occupations, dealing in fluids and liquids; in other signs her nature is altered accordingly.

The above are the *singular* qualities of the chief significators, to which the ☉ may be added as denoting a love of rule and dominion, and honorable employments either under the state or under some public body of men. ♅ denotes occupations out of the common, or ordinary, sphere of life, whence he so generally conduces to the study of Astrology and Astronomical speculations. *Conjoined,* the planets have other effects, which nothing but a minute and close attention to the foregoing "elementary principles of the science" can be expected to develope: but in these cases—

☿ and ♀ conjoined denotes poets, musicians, musical instrument makers, actors, dancers, singers, artists, painters, and eminent sculptors.

☿ and ♂ conjoined denotes statuaries, surgeons, engravers, and workers in ingenious mechanical employments.

♀ and ♂ denotes perfumers, dyers, tinmen, plumbers, gold and silver smiths, apothecaries, physicians, and hair-dressers.

♄ and ☿ give lawyers, counsellors, stationers, dealers in antiquities, and those employed in the lower offices of the state.

☿ in □, ☌ semisquare, or sesquiquadrate to ♄, denotes professed *thieves* born to inherit the *gallows* for their portion. ♄ ☿ and ♀ conjoined *evilly,* denotes genteel swindlers who seldom escape punishment, unless when ♃ assists in his aspects at the same time, when they may do so. ♄ ♂ and ☿ in *evil* aspect denotes murderers as well as thieves, which is far worse if ♀ at the same time assist in the malignancy of the configuration.

♊ ♐ ♓ denote of themselves *a variety* of occupations, significators therein are judged accordingly; ♉ ♍ ♌ ♒ denotes but *one* occupation; ♋ ♎ ♈ ♑ denotes inventions and consequent changes in the profession or employment; ♏ is a peculiar sign for giving a love of chymistry, and chymical operations.

Planets strong in *angles,* more especially in the angles of the first and tenth house, denotes eminence *in* the profession, let that

profession be what it will. *Evil* planets *in* the tenth or first or in ☍ to the cusp of these houses, denote at best but a mediocrity in the occupation the native follows: but a ♂ ⚹ or △ of ♃ or ♀ will much assist herein in warding off evil. The greater or less proportions of good or evil will be readily discovered by attention to the different configurations of the operating stars.

Of the Parents,

AND THOSE NEARLY RELATED.

In treating of the different effects of the twelve houses of heaven, we have mentioned that the north and south angles of the figure or nativity, are given as the significators of the native's parents. To these must be joined the ☉ for the principal significator of the *father* and paternal kindred, and the ☽ for the *mother* and all maternal relatives, and as these are situated so will be their fate. Ptolemy, in his system, also observes ♄ and ♀, but *these* the author rejects as incongruous to reason.

Independent of these, the angles signify *all* relatives in a general way; for when a celestial direction of death, or of any particular trouble takes place in any horoscope, the student will observe that the effects will extend themselves in distant ramifications, both in good and evil (as "one evil seldom comes alone"), to a remarkable distance which time and experience alone can decypher. In these cases Saturn and Mars act most powerfully according to their *periodical* circuits; especially when either of these planets are found posited in common signs ♊ ♍ ♐ or ♓; in the radical horoscope,—and, in every instance, the nativity of the first-born is to be preferred in this mode of judgment.

To Calculate the Times of Events.

In calculating the peculiar times when good or ill fortune will occur, the ancient and modern Astrologers have made use of various different methods; thus the followers of *Ptolemy*, still make use of the system of *zodiacal directions*, which is the art of computing the length or shortness of the celestial arc or *space* of the-heavens intercepted between two significators; thus for instance, were a star in four degrees of ♈, and another in eight degrees of ♉, the celestial arc *intercepted* between these (or the distance between each) would be what is termed an "arc of direction," which measured either by right or oblique ascension according as the star should be posited, ascendant, or vertical, would give a certain number of years and months, when the *event* signified by the meeting of these stars might be expected to happen.

The Arabian and Persian Astrologers make use of another method, which is by giving for every day after the birth, a whole year in time, and for every two hours motion of the Moon one month; thus were a native born at noon-day, (on the 1st of June for instance) the positions of the various stars and planets that took place precisely one day, or twenty-four hours succeeding the birth, would give events corresponding to a whole year in time; this has been by modern Astrologers termed "*secondary directions.*"

A third set of Astrologers use the *Placidian system*, which in addition to the "zodiacal directions" of Ptolemy, comprehends another complete system of direction, termed *mundane*, being formed entirely by the motion of the Earth around its own axis; thus, supposing a star to be on the *cusp* of the mid-heaven or zenith, and another within twelve degrees of the horizon or ascendant, these stars are virtually approaching a *mundane* □, and the arc or space *intercepted* between these, when measured by the ratio of the stars proportional progress to either angle, constitutes another number, which equated by certain rules, distinguishes the exact *time* when the expected (or predicted) event will happen. *Each* of these methods are not only

correct, and approved by long tried practice, but may be said to defy the least contradiction, from those who will but take the pains to *examine* them,—(and no one else should deliver an opinion upon the subject.) Although each of the above methods are different, yet they by no means contradict each other, but each lead to *true results*, and in many instances they each lead to the foreknowledge of the *same* event; in which respect they may be compared to the ascent of a mountain by different paths, where although some paths are longer and more difficult than others, they notwithstanding *all* lead to the same object.

The foregoing considerations, and the almost universal dislike which persons express towards calculations where *many* figures are requisite, first led the author of this work to bend his most serious attention to the subject, of discovering (if possible) a more concise method of acquiring the exact period when the most *marked* or important events of life would happen. In this, he trusts he has succeeded, (even beyond his first wishes) and therefore he now introduces, for the first time in the memory of man, his system of ascertaining the *time of events*, by

The Celestial Periods of the Planets.

The "wise man" has declared that "there is nothing new under the Sun," and hence it is almost certain that the ancient Astrologers were well acquainted with the author's discovery; although it is not only absolutely unknown to the present generation, but has never been divulged in any manuscript or printed book whatever. Ptolemy in his *Centiloquium* (aphorism LXXXI) has these remarkable words: "Times are reckoned in *seven ways*; viz. by the space between swo significators, by the space between their mutual aspects, by the approach of one to the other, by the space between either of them and the place appropriated to the proposed event, by the descension of a star with its addition and diminution, *by the changing of a significator*, and by the approach of a planet to its place."

It is the latter, "changing of a significator," to which the author claims the reader's attention, since he has found that in addition to the art of "directions," *each* of the wandering stars *or planets* has *a complete period of its own, entirely distinct from every other motion which it may acquire either in the zodiac or the world.* The "changing" of these planets from sign to sign, and thus forming various *configurations* with their actual places at birth, or with the luminaries, produce events in many instances of equal magnitude with "directions;" and in some instances producing the most *powerful* good or evil fortune as the testimonials may warrant, nay, they frequently increase, accelerate or retard the time of *primary* directions. To this cause may be also assigned that seeming power of *transits* over the places of the luminaries or other significators; which a modern student in the art in a recent publication was so enraptured with, as to write himself down for an apparent simpleton, by exclaiming against every thing else *but* the object of *his* adoration. The foregoing observations will be best exhibited to the readers view by

A TABLE OF THE

Celestial Periods of each Planet,

As solely applicable to Nativities.

Planets	Celestial Period.	Motion per year.	Motion per month.	Time, each Planet, by direction, takes in forming a Periodical Aspect, either with its own place, or any other Star, accounted from Birth.			
	years.	o l	o l	yrs. ms.	yrs. ms.	yrs. ms.	yrs. ms.
♄	30	12...0	1... 0	⚹ 5...0	□ 7...6	△ 10...0	☌ 15...0
♃	12	1 sign	2...30	⚹ 2...0	□ 3...0	△ 4...0	☌ 6...0
♂	19	19...0	1...35	⚹ 3...2	□ 4...9	△ 6...4	☌ 9...6
☉	19	19...0	1...35	⚹ 3...2	□ 4...9	△ 6...4	☌ 9...6
♀	8	45...0	3...45	⚹ 1...4	□ 2...0	△ 2...8	☌ 4...0
☿	10	36...0	3... 0	⚹ 1...8	□ 2...6	△ 3...4	☌ 5...0
☽	4	3 signs	7...30	⚹ 0...8	□ 1...0	△ 1...4	☌ 2...0

☞ ♅'s celestial period at present not fully discovered, but supposed to be 84 years, and 7 degrees per year.

It is presumed that the student or attentive reader will find no difficulty in understanding the foregoing Table; the first column has the character of each planet whose *celestial period* in years, and months, is noted in the succeeding columns; and for the sake of facilitating the calculation the time each planet takes *in forming an aspect with its place at birth* is also set down. By these means the process of using the above is comparatively simple and easy.

The effects of the periodical direction of ♄.

♄ being thus directed to the radical place (or place at birth) of the ☉, is decidedly evil, and that period of life unfortunate, causing discredit, loss of honor, losses in trade, and if the ☉ be Hyleg, severe illness; to the ☽ the evils are increased, and in addition to them, many deaths and troubles amongst relatives, are certain; to ♀ great trouble through women, disappointment through love affairs, &c.; to ☿ troubles in business, through writings, youthful persons, &c.; to ♂ accidents; and to ♃ losses of money.

The effects of ♂ *by periodical direction.*

♂ produces a variety of evils, at the time as evil as ♄, but whereas those of ♄ are frequently anticipated and prolonged, for nearly six months before and after the actual state of the direction, so those of ♂ soon cease. The nature of his effects is similar to the above, except in nativities he causes love intrigues, or marriage when aspecting ♀, and quarrels when aspecting ☿ in his periodical circuit. It is a singular and undeniable fact, that whosoever has ♂ and ♀ *in aspect* at birth, is involved in a love affair in his *nineteenth* year. This is solely caused by ♂ returning to his own place every nineteen years.

The effects of ♃ *by periodical direction.*

♃ is, of course, as benevolent as the others are evil; over the ☉, which is once every twelve years, he produces eminent friends, prosperity, and honorable acquaintance; over the ☽ marriage or gain by a woman; over ♀ the same, over ☿ gain in business; over ♂, in a male nativity friends, in a *female* ho-

roscope, courtship or marriage; over ♄ renewal of old acquaintance. His effects are palpable, and is the cause why every *twelfth* year of life is found greatly to resemble each other in beneficial effects.

The effects of the ☉ by periodical direction.

☉ is an *active* significator in every horoscope, naturally, the significator of honor and credit, and accidentally, of life and health. His being directed to the ☌ semiquartile □ sesquiquadrate or ☍ of ♄ or ♂ by his period of nineteen years, is decidedly dangerous. His ☌ semisextile, ⚹ quintile, △ and bi-quintile to ♃ or ♀ is fortunate. Of course every one who has the ☉ afflicted *at birth*, every nineteen years has a serious illness or peculiar trouble, as he then returns to his radical place.

The effects of ♀ by periodical direction.

♀ is benevolent, but in a slighter nature than ♃; her aspects are worthy of notice, but are rather transitory.

The effects of ☿ by periodical direction.

☿ over the places or □ or ☍ of ♄ or ♂ is decidedly evil, and his passing the place of the ☽ generally causes journeys. In other respects the nature of the planet he passes must be judged.

The effects of the ☽ by periodical direction.

The ☽ is a powerful significator, and by her quick motion, going through *three* whole signs per year, she produces those numerous *inferior* events of life both in good or evil; which, however light they may appear to be, do not fail to cause much passing annoyance or transitory benefit; her effects are frequently anticipated nearly three weeks, but seldom prolonged. This is difficult to account for, except by a rather abstruse strain of reasoning, but this very anticipation is a *proof* of her real effects by her periodical circuit.

To calculate these periodical aspects the student needs nothing more than to take their distance between their *places*

at birth, and their *aspects* or conjunctions with the opposing or benefitting stars; thus were a Native to have the ☉ in 16°♈ and ♄ in 16°♈ at birth. At fifteen years old, ♄ would be in ☌ to the ☉; and at the age of thirty years, he would pass over the *place* of that luminary, each of these would be decidedly evil.

Of Progressive Directions.

These directions have usually been termed "secondary" by modern Astrologers; for what reason does not appear plain, since it may rather be said that they merit the name of primary, on account of their palpable effects over the life and fortune of every native. If any error has arisen in observing their effects, it must have been through failing to take in, in the scale of reasoning, the natural state of the planetary places at birth; for it must be well observed, that if the ☉ at birth be in *good* aspect to ♃ or ♀, the effects of any, and every evil direction, are proportionally weak, and should ☉ or ☽ be very weak or afflicted at birth, the good aspects by direction of a planet or star will have but a trifling effect either way. For want of observing these preliminaries, and blindly judging by certain (so deemed) infallible rules, the science has met with that blame which should only have been attributed to its injudicious professors.

Julius Firmicus, a celebrated old author, speaks highly of these directions, which *he* calls primary, wherein he says "that the ☽ being in ♌, and full of light, was carried towards the beams of the ☉." The expert Astrologers of the east use no other method but this, for calculating nativities. The author thinks fit, however, to term them *progressive*, as they certainly exhibit the true diurnal progress of the heavenly bodies.

The true method of calculating these important arcs is exceedingly simple, and consists in nothing more than taking out from the Ephemeris at birth, the places of each planet for every succeeding day, *accounting a day's motion of the heavenly bodies for one whole year, and two hours motion for every month.*

Thus in the scheme of nativity already given, page 131, the ☽ on the 17th day, twenty-two hours after birth, formed the com-

plete □ of ♂, which caused a most violent inflammation of the chest and lungs, requiring surgical aid, and attended with imminent danger, at eleven months after the birth—and it is also worthy of notice, that during the first six months of the infant's life it was continually afflicted. The student will observe, that the ☽ by *period* met the □ of ♂, six weeks after birth, the ♂ of ♅ at four months old, the □ of ☉ at five months and three quarters old; and that the ☽ was applying *uninterruptedly* to the □ of ♂ by progressive direction during greater part of the first 11 months, which were certainly sufficiently powerful to produce so many months illness.--Again, the student must not only observe what aspects the luminaries form with each other, or with the good or evil stars at birth, but the aspects they form with the actual *places* in the radix; and in this respect even the *change* of the superior planets must be accounted, which no former author has yet mentioned. Thus for instance, in the nativity of a certain person; the ☉ at birth was in ♈22° 51′, and when ♀ by progressive motion, came to that degree of the zodiac, at so many *years* after the birth as there were *days*, the native married; and in the child's nativity, page 131, at eight days and nine hours *after* the birth day, the ☽ will be in ♇ to ♂, which answers to eight years and four months and a half of the child's life, when he will be in danger of a violent scald or burn; and in his sixteenth *day* after birth, corresponding to the sixteenth *year*, the ☽ will be in ♂ with ♃ in ♋, which will be productive of amazing friends, happiness, and *good fortune*, in various ways.

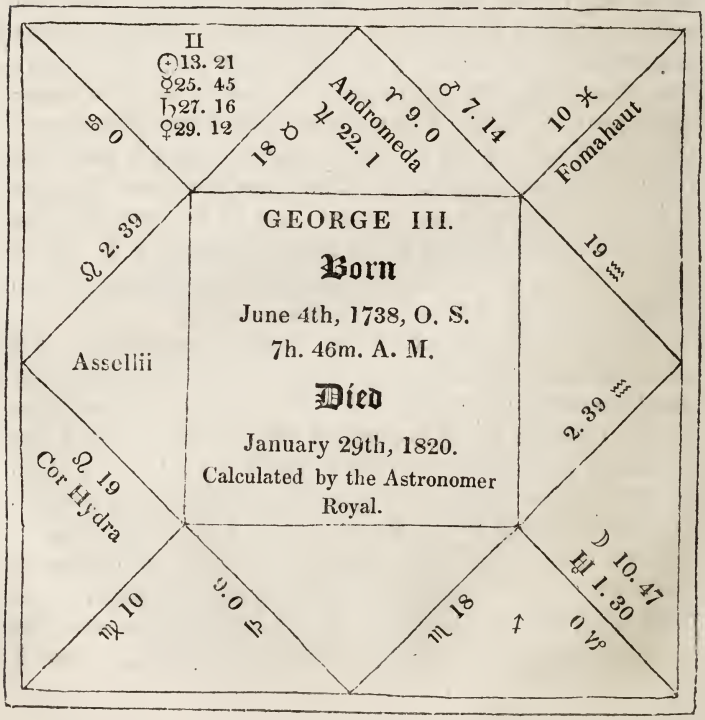
Another occurrence which has already taken place in the aforesaid child's horoscope, was occasioned solely by the *periodical direction* of ♄, (and will serve to show the excellence of this method) for by accounting the distance between the place of ♄ at birth, and the place of the ☽'s ♇, in 15° 11′ of ♊, it is found to be nearly 22°, which denotes twenty-two months, ♄'s motion being 1° per month, at which time the infant received a violent fall, which caused a fracture of the *os humeri* (or collar bone) for observe the aspect took place in ♊, which rules the shoulders, but which was not dangerous, as ♃ by the same method was in 0. 0′ ♍ within orbs of the △ of the ☉

(Hyleg) and ♀ by her periodical aspect was exactly in 22° 40′ of ♊, in close ⚹ to the Hyleg; the ☽ by her motion, in 0° 11′ of ♉, in ⚹ to ♃, another preservative; but ♂ had proceeded to 1° 38′ ♏ in ♂ to the place of ☿, in ♉, the sign which rules the extremity of the neck, another testimony that an accident was likely.

The attentive student will, from the above examples, be expert in his calculations by this process; but in order to give every possible clue to the *method* of these predictions, we shall insert several remarkable horoscopes, as proofs of our theory; in all of which the time of birth may be relied on, as they are obtained from undeniable sources of veracity.

The first example is

The Nativity of his late Majesty.



The only remarkable positions which we shall notice in this illustrious geniture, are, first, the almost perfect □ of the ☽ ♅ and ♂, which subjected the native to those frequent attempts on his life, which the ⚹ of the ☉ and ♃, and the ⚹ of ♃ ♄ ♀ and ☿ frustrated; next, the singular position of ♂ in ♈, and ♃ in the same sign, angular, in the house of honor; and lastly, the configurations of *four* planets in ♊, the sign remarkable for producing insanity, when thus afflicted. These alone are sufficient to stamp the mark of truth on the Astral science.

By *progressive direction*, on the 25th of August 1738, four hours before noon, which answers to eighty-one years, eight months of the native's life; being eighty-one days twenty hours after birth (allowing a day for each year).

The planets were thus posited:

☉	♍	☽	♊	♄	♋	♃	♈	♂	♊	♀	♎	☿	♎
12°	27′	2°	45′	8°	8′	29°	55′	7°	30′	21°	28′	7°	28′

In which the ☉ *hyleg* is in □ to his own place, in sesquiquadrate to the *radical* place of ♃, and in □ to the place of ♂ by *direction*. The ☽ is in ☌ with ♂, and □ to the ☉ by *direction*, and in semiquartile to the *radical* place of ♃, and approaching the *radical* place of the ☉.—☿ is in □ to ♄ by direction, and in ☍ to the place of ♂ in the *radix*, with not a single benefit ray to arrest the fatal congress.

In the *periodical directions*, the aphetical and anaretical planets were posited as under, viz.

☉	♎	☽	♊	♄	♓	♀	♍
1°	0′	10°	0′	17°	16′	14°	12′

It is certainly remarkable that in both (the progressive and the periodical direction) the ☽ should be posited in ♊, but in the *latter* her position is more curious and striking, since she applies to (within a fortnight's motion of) the ☉'s body, while the ☉ is in perfect □ to ♅. But the most powerful ray of the whole, is the planet ♄ in 17°♓, lately separated from the □

of the ☉; and if we suppose the native (which was we believe the case) to have been first seized with his last fatal illness four months *previous* to his death, the □ of the ☉ and ♄ would be perfect by ♄'s aspect; and the ☉ would at the same time have been also by *his* aspect in exact □ to the same anaretical star.

The Nativity of the late Queen Caroline.

We have inserted this nativity, chiefly for the purpose of evincing the singular power and truth of the celestial influences,

as they relate to *travelling* and voyages; for in this horoscope the student will observe *the ☽ posited in the ascendant*, in □ to ♂, and in the bicorporeal, active, and volatile sign ♊. No wonder then that the native should have had such a peculiar propensity to visit the *remotest* regions.

The *progressive directions* at the time of death were

☉	♋	☽	♉	♄	♋	♃	♎	♂	♈	☿	♋	☿	♌
17°	32′	17°	0′	8°	50′	14°	20′	13°	30′	8°	0′	14°	0′

The ☽ being in semiquartile to ♄, and □ to ☿, and an ☍ of ♃ and ♂.

In the *periodical directions*, the principal planets were posited as underneath.

♄	♈	♂	♐	☉	♓	☽	♎
11°	6′	27°	7′	15°	54′	0°	48′

♄ being in exact semiquartile to the ☉'s place at birth, and the ☽ in almost perfect □ to that of ♄, which certainly affords a luminous proof of the Astral science

It is worthy of remark, that *the very day of the death of Queen Caroline was predicted* in the "Prophetic almanack for 1821," twelve months before it happened! What will the disbelievers in the art say to this?

Of Primary Zodiacal Directions.

Although the student may certainly discover the chief events of his life by the foregoing methods; yet as some persons may deem this work incomplete without it, we will give the problems for calculating these celestial arcs.

Directions termed *zodiacal*, are nothing more than the intercepted arcs between certain significators, as before observed; and are easily calculated by a skilful arithmetician.

Problem 1. To find the right ascension of a star, *without* latitude.

RULE.—*Add* the *co-sine* of its longitudinal distance from the nearest equinoctial point, to the arithmetical complement of the *co-sine* of its declination, the *sum* will be the co-sine of its right ascension from that point whence the distance was taken.

If the star be in ♈ ♉ or ♊, the arc thus found will be the R. A. But if it be in ♋ ♌ or ♍, it must be *subtracted* from 180°. If in ♎ ♏ or ♐, it must be *added* to 180°. If in ♑ ♒ or ♓, the arc thus found must be subtracted from 360°.

Problem 2.—To find the R. A. of a star, *with* latitude.

RULE.—As the *co-sine* of the star's declination is to the co-sine of its longitudinal distance, so is the *co-sine* of its latitude *to* the *co-sine* of the right ascension required.

The R. A. may also be easily found by Astronomical tables, which are easily procured. In those, it is already calculated.

Problem 3.—To find the Ascensional Difference.

RULE.—*Add* the *tangent* of the latitude of the birth-place, to the *tangent* of the declination, the *sum* will be the *sine* of the Ascensional Difference.

Problem 4.—To find the Semi-diurnal arc of a star.

RULE.—If the star have *north* declination, *add* the ascensional difference to 90°. If *south*, *subtract* it from 90°; the remainder is the required arc.

Problem 5.—To find the Semi-nocturnal arc of a star.

RULE.—Subtract the Semi-diurnal arc from 180°, it will give the Semi-nocturnal arc required.

Problem 6.—To find the Oblique Ascension or Oblique Descension of a star.

RULE.—If the star have north declination, subtract the Ascensional Difference from the R. A.; the remainder is the *Oblique Ascension.* If south declination, *add* it instead of subtracting.

If the star have north declination, *add* the Ascensional Difference to the R. A.; and if south *subtract* it; the remainder is the true Oblique Descension required.

Problem 7.—To find the POLE of a star, or celestial house, in any figure.

RULE 1.—As the semi-arc is to 90°, so is its distance in R. A. from the meridian or fourth house, to the difference between its circle of position, and that of the meridian; which *difference*

subtracted from its right distance, will give its true Ascensional Difference *under its own pole.*

Rule 2.—*To* the sine of this ascensional difference, *add* the co-tangent of its declination; the *sum* will be the *tangent* of its pole.

Problem 8.—To direct a significator to any part of the heavens, or any star, conjunction, or aspect, *without* latitude.

Rule.—Find the true Oblique Ascension or Descension of the star, *under its own celestial pole,* and subtract this from the true Oblique Ascension or Oblique Descension of the conjunction or aspect, *taken under the same pole;* the remainder is the true celestial arc of direction.

Problem 9.—To direct a significator *with* latitude.

From the true Oblique Ascension or Descension of the aspect, taken as before; under the pole of the significator, subtract that significator's true Oblique Ascension or Oblique Descension *under its own pole.* The remainder is the arc of direction.

Of Mundane Primary Directions.

To the Angles.

A diagram has been already given, page 140, of these directions, to which we refer the reader. Further explanation is therefore unnecessary, since the author will now give the facile and *ready* method of calculating every celestial arc of direction to the twelve houses, by *right ascension* only.

Problems.—To bring a star to the cusp of any celestial house.

Rule.—*If the star be above the earth,* to bring it to the cusp of the ascendant, *subtract* its *semi-diurnal* arc from its right ascension. If to the cusp of the twelfth, subtract two-thirds of its semi-diurnal arc. If to the cusp of the eleventh, subtract one-third. If to the cusp of the tenth, neither add nor subtract. If to the cusp of the ninth, *add* one-third of the said semi-arc. If to the cusp of the eighth, add two-thirds. If to the cusp of the seventh, add the whole semi-diurnal arc.

Universally, in all the above problems, *subtract* from this

sum or remainder the Right Ascension of the mid-heaven, the remainder will be the arc of direction sought.

Rules. *If the star be below the Earth.* If it is to be brought to the cusp of the sixth, subtract two-thirds of its semi-nocturnal arc from its right ascension; if to the fifth subtract one-third; if to the fourth neither add nor subtract; if to the third *add* one-third; and if to the second *add* two-thirds of its semi-nocturnal arc.

Universally. Subtract from this sum, or remainder, the R. A. of the Imum Cœli, or fourth house; the remainder will be the true celestial arc of direction.

Every direction to the angles may be calculated by those rules.

The Mundane Directions,

Which the Stars form amongst themselves.

Placidus de Titus (mathematician to the archduke Leopold of Austria,) was the first writer on this system; and there can be no doubt of their efficacy, when we reflect that daily experience confirms the wonderful power which the planets have over all sublunary affairs; by their mundane rising, setting, and culminating; this no one in their senses we think can deny. The proofs of these directions are open to the reader by the following problems:

Problem 1. To direct a significator conversely (or contrary to the order of the signs) to the *conjunction* of a star, is the exact *reverse* of problem 9. For instead of taking the oblique ascension, or oblique descension of the aspect under the pole of the *significator,* we take the oblique ascension or descension of the significator under the pole of the conjunctive *aspect.* However, we will here give a general rule which will answer *in all cases* whatever, for calculating mundane directions.

GENERAL PROBLEM for all MUNDANE DIRECTIONS.

Rule 1. *Observe that the planet which forms the aspect by moving conversely must always be directed, whether it be significator or promittor.*

2. Observe the star to whose *place or aspect* the direction is to be made, and take *its* distance from the cusp, either of the preceding or succeeding house: find also the distance of the star *to be directed*, from the cusp of that house that forms the required configurator with the cusp of the other house, from whence the first distance was taken, *and call this last the primary distance.*

3. Then say, as the horary time (one-sixth of the semi-arc) of the planet to whose *configuration* the other is to be directed, is to its distance from the cusp of the house whence its distance is taken, so is the horary time of the planet *to be directed* to its secondary distance

If this secondary distance be on the same side of the cusp from whence the *primary* was taken, subtract the one from the other; otherwise, if on *different* sides, add them; their sum or difference will be the true celestial arc required.

A GENERAL PROBLEM TO CALCULATE RAPT PARALLELS.

Rapt parallels are the joint approach of two stars conversely to the angle of the 10th or 4th, an arc of extraordinary strength and power, even where life and death are concerned.

RULES 1. Add their semi-arcs together.

2. Find the difference between their right ascensions.

3. Find the distance of the star that *applies* to the angle when the parallel is complete, which is the *primary* distance.

4. Say, as the *sum* of their arcs is to the semi-arc of the planet applying to the angle, so is the difference of their right ascensions to the *secondary* distance.

5. If both distances are on the *same* side of the angle, subtract the one from the other, if otherwise, *add* them; the sum or remainder will be the true arc of direction.

The author rejects all rapt parallels formed on the *East* or *West* angles as void of any foundation in truth, although former writers say much of their efficacy. The foregoing problems are sufficient to calculate any *primary* direction whatever,

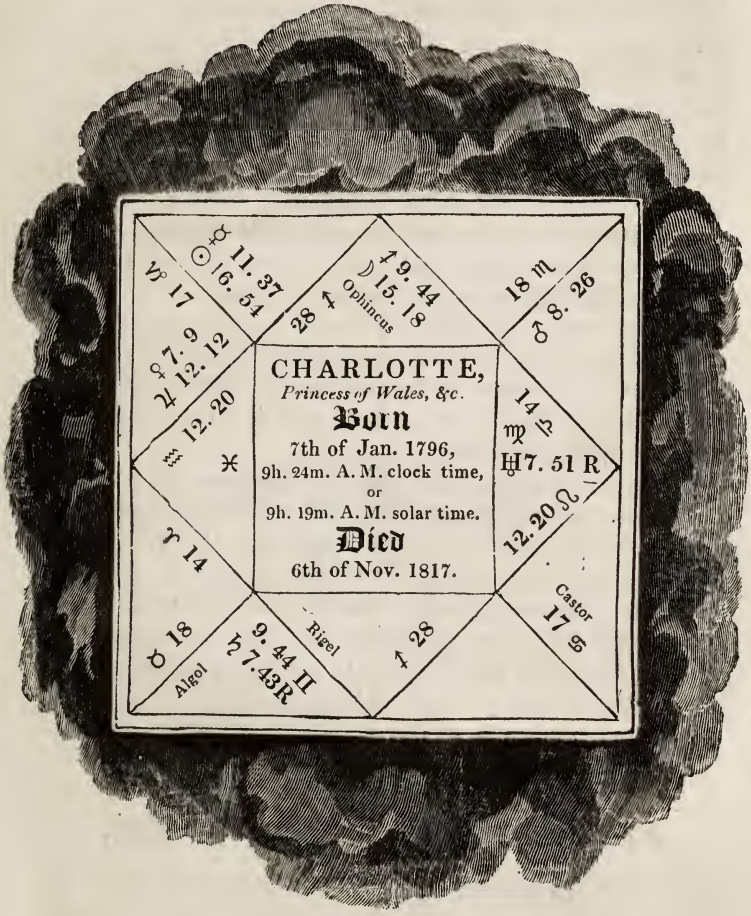
either in zodiac or mundo ; the student should therefore become well acquainted with their rudiments, or he will not be *perfect* in celestial philosophy.

A Table of the Measure of Time,

FOR ALL CELESTIAL ARCS OF DIRECTION.

MEASURE OF TIME IN DEGREES.						MEASURE OF TIME IN MINUTES.					
Degs.	Yrs.	Days.	Degs.	Yrs.	Days.	Min.	Days.	hrs.	Min.	Days.	hrs.
1	1	5	31	31	166	1	6	4	31	191	11
2	2	10	32	32	170	2	12	8	32	197	16
3	3	16	33	33	177	3	18	13	33	203	20
4	4	21	34	34	181	4	24	17	34	209	0
5	5	26	35	35	186	5	30	21	35	216	4
6	6	32	36	36	192	6	37	1	36	222	9
7	7	37	37	37	197	7	43	6	37	228	13
8	8	43	38	38	202	8	49	10	38	234	17
9	9	48	39	39	208	9	55	14	39	240	21
10	10	53	40	40	213	10	61	18	40	247	2
11	11	59	41	41	218	11	68	23	41	253	6
12	12	64	42	42	224	12	74	3	42	259	10
13	13	69	43	43	229	13	80	7	43	265	14
14	14	74	44	44	234	14	86	11	44	271	18
15	15	80	45	45	240	15	92	16	45	277	23
16	16	85	46	46	245	16	98	20	46	284	3
17	17	90	47	47	250	17	105	0	47	290	7
18	18	96	48	48	257	18	111	4	48	296	11
19	19	101	49	49	261	19	117	9	49	302	16
20	20	106	50	50	266	20	123	13	50	308	20
21	21	112	51	51	272	21	129	17	51	314	—
22	22	117	52	52	277	22	135	21	52	321	4
23	23	122	53	53	282	23	142	1	53	327	9
24	24	128	54	54	288	24	148	6	54	333	13
25	25	133	55	55	293	25	154	10	55	339	17
26	26	138	56	56	298	26	160	14	56	345	21
27	27	144	57	57	304	27	166	18	57	351	2
28	28	149	58	58	309	28	172	23	58	358	6
29	29	154	59	59	314	29	179	3	59	364	10
30	30	160	60	60	320	30	185	7	60	365	—

Nativity of H. R. H. Princess Charlotte.



Declinations.

☉	22. 34 S	♃	17. 48 S
☽	19. 43 S	♂	13. 11 S
♅	9. 22 N	♀	20. 0 S
♄	19. 51 N	☿	24. 31 S

We live in an envious world; and therefore it is perhaps necessary to state that the above time of birth was taken from the journals of the day, and has been twice published, once by a writer in a monthly publication, and latterly in the "Astrological Dictionary."—But each of the foregoing writers were either not Astronomers enough to know, or wilfully forgot, to make the necessary equation of time, or the difference between the ☉ and the *clock*, which on the day of the lamented princess's birth *was full five minutes too fast*, as the Ephemeris for the year proves.—The above equation in setting the figure (which in every case the student must well observe, as every *Astronomer* is aware of,) is all the alteration we have made in the *time* of her horoscope, and which is virtually *no* alteration at all, but merely a necessary correction; so that the author of this work cannot be charged with aught of fallacy, in bringing this singular horoscope as a most amazing proof of celestial philosophy, which it is not in the power of all the sceptics in the universe to invalidate.

The ☽ being in the tenth house is the true *Hyleg*, which the student will readily perceive by the rules before laid down, and her extreme affliction *by her application to the zodiacal parallel of* ♄, (being within 8′ of the aspect,) is a powerful testimony of a *short life*, which nothing but the interception of ♀'s parallel could have preserved over the infant state; but which was doomed to fall a prey to the first *anaretic* configuration that the Hyleg formed, which we will in this instance calculate at full length, as a *praxis* for the attentive reader.

Calculation of the Anaretic Arc.

Of the ☽ to the Rapt parallel of ☿.

Tangent of 51° 32′	-	10 . 09991
Tangent of ☿'s *decl.* 24° 31′ S	-	9 . 65904
Sine of the asc. diff. of ☿ 35° 2′	=	9 . 75895

From - -	90° 0′	
Subtract asc. diff. ☿	35 2	
	54 · 58	the semi-arc of ☿.

Tangent of 51° 32′ - -		10 . 09991
Tangent of ☽'s *decl.* S. - -		9 . 55434
Sine of the asc. diff. of ☽ 26° 49′	=	9 . 65425

From - -	90° 0′	
Subtract the asc. diff. ☽	26 49	
	63 11	the semi-arc of the ☽

Add the semi-arc of ☿ - -		54° 58′
To the semi-arc of ☽ - -		63 11
	Sum	118 9

	° ′		° ′
R. A. of ☿ -	282 . 47	R. A. of ☿ -	282 . 47
R. A. of ☽ -	254 . 22	R. A. of M. C.	248 . 3
Difference between the R. A.	28 . 25	Distance of the applying planet	34 . 44

As 118° 9′ the sum of the semi-arcs, is to 54° 58′ the semi-arc of ☿, so is their difference in R. A. 28° 25′ to the *secondary* distance required: viz. 13° 13′.

Distance of the *applying* star ☿	34° 44′	*Primary*
Subtract the *secondary* distance	13 13	
Arc of direction - -	21 31	

Which turned into *time* by the foregoing Table, answers to the *exact* period of her dissolution.

Summary of the Direction of Death.

	Yrs. mths.	
The ☽ to the Rapt Parallel of ☿	21 . 10	Death.
The ☽ to the Rapt Parallel of ☉	24 . 4	

By *progressive* direction the planets were thus posited:

☉	♒	☽	♎	☿	♍	♄	♊	♃	♒	♂	♏	♀	♒	☿	♓
9°	8′	9°	16′	7°	12′R	6°	48′R	17°	19′	20°	54′	18°	21′	4°	21′

In which it is worthy of remark, that the ☽ applied to the radical □ of ☿.—The *same* planet which in the primary direction was endued with such noxious influence; a singular agreement between the celestial agency of cause and effect, that is probably unanswerable by the enemies of the science.

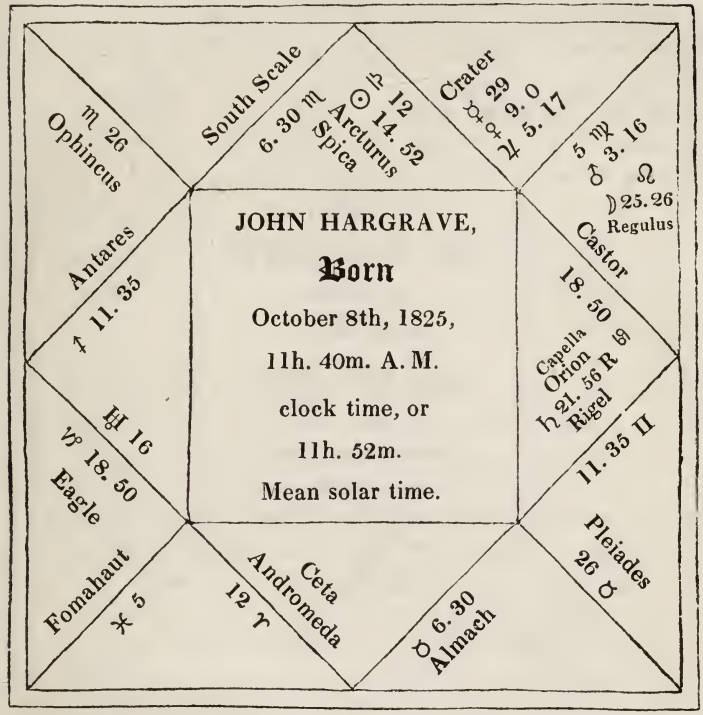
We will now refer to the doctrine of *periodical* direction; and first, with respect to the time when the illustrious native entered the pale of wedlock. The marriage took place on the 2nd of May, 1816, or twenty years and nearly four months of her age. Now we have before observed, that in a female horoscope the ☉ is invariably the *chief* significator of marriage. By referring to the Table of Periods, we find the ☉ *returns to his own place at nineteen years old,* to which if we add 25° 18′ the space of the zodiac he moves in sixteen months (deducting a few days,) it brings his true place by *period* to 12° 12′♒ the exact place of ♃ *at birth!* Probably *nothing* could better depicture the truth of the science, or the excellence of this discovery relative to these *celestial periods* than the above instance.

The celestial directions (by periods) at the time of *death,* were as follows:

☉	♓	☽	♊	♄	♒	♃	♐	♂	♍	♀	♎	☿	♓
10°	54′	0°	25′	29°	34′	7°	12′	2°	26′	29°.	39′	7°	37′

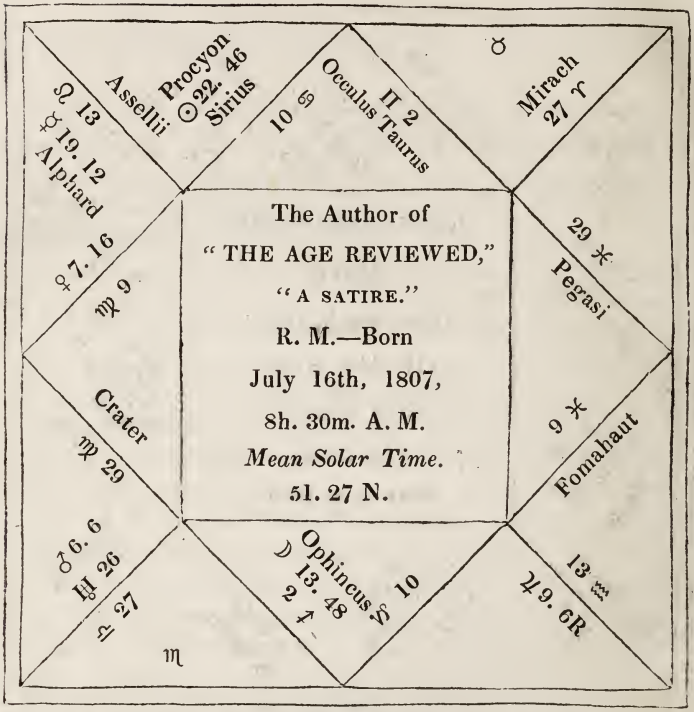
Here we have the ☉ in ♓ in □ to the radical ♄; *Saturn* by period nearly in *semiquartile* to the radical ☉.—☿ in *exact* □ to ♄ at birth; and lastly the ☽ just entering the sign ♊, the *opposite* sign to her place in the horoscope, and within a *week's* celestial motion of the violent and malignant conjunction of ♄, the same evil planet who at the instant of birth by his anaretical rays forbade the *duration* of that inestimable life, which was so highly prized by the generality of the English nation.

A Remarkable Horoscope.



This nativity is remarkable on account of the singular satellitium of stars in the sign ♍ in mundane △ to the ascendant; the native is the son of a fortunate and respectable citizen (a student in Astrology).—From the configurations of ♅ ♀ and ☿, there can be no doubt but the child *is born to be very famous and noted in life* for his talents in *music* or elegant scientific acquirements.—He will however have a dangerous accident in his eleventh year, from the ascendant to the ☍ ♄; but in his nineteenth and twentieth years will rise to great eminence, and be remarkably prosperous, in whatever sphere of life he may be placed, from the excellent nature of the operating directions, and other celestial causes, at that period of his life. The very remarkable configurations in the above horoscope are worthy of the student's attention.

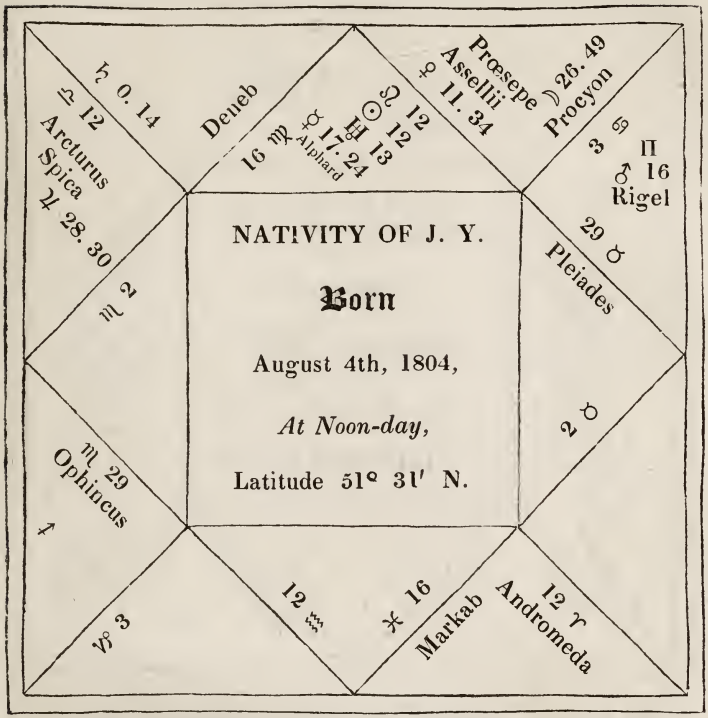
Nativity of a Modern Satirical Poet.



The recent production of this "modern Juvenalist" (as some have termed him) having excited much curiosity in the literary world, is the author's chief reason for inserting his horoscope. The student will readily perceive the close zodiacal △ of the ☽ with ☿, and the planet ♀ arising in ♍ in parallel to ☿, as the cause of his being a *poet;* but the desire for the *extraordinary,* which his satirical talent evinces, is solely produced by the almost perfect semiquartile of the ☽ and ♅, which never fails to give originality of genius, as we have previously observed in a former part of the work, we predict that "the author of the age reviewed" is destined to great *celebrity in the twenty-second year of his life,* probably by some eminent exertion of his poetical genius!

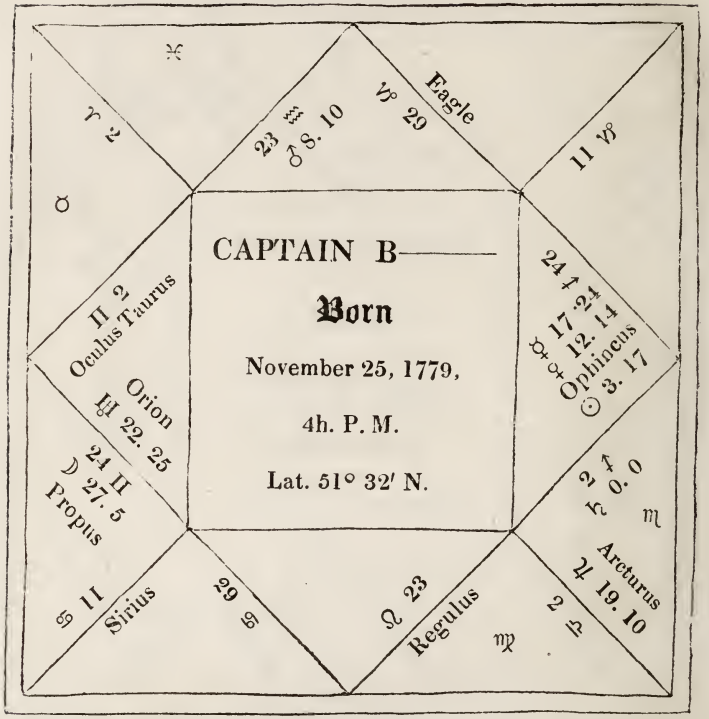
Nativity of a Great Traveller.

AND CLEVER LINGUIST.



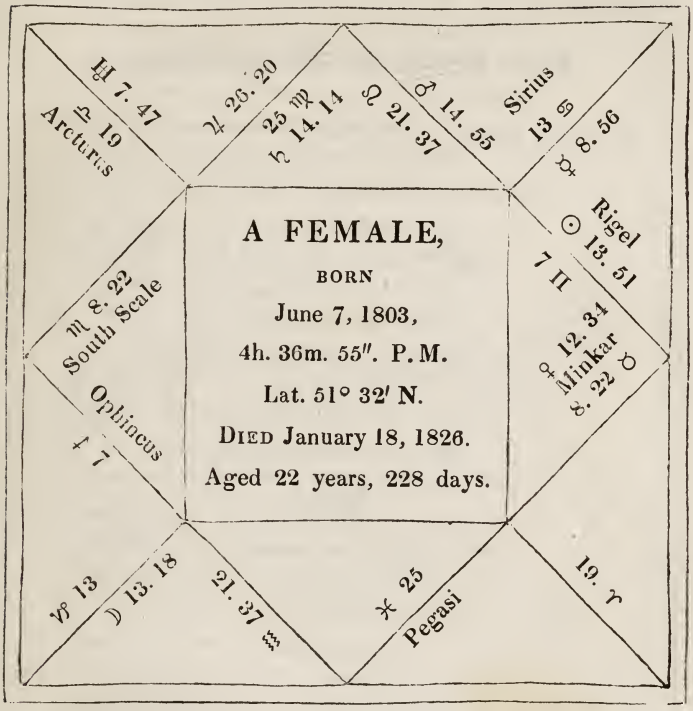
The above horoscope is that of a gentleman, who has travelled over the greater part of Europe, Asia, and Africa—who by his exertions, *aided by good fortune alone,* has arisen (from humble origin) to occupy many distinguished stations, and to have many eminent friends. The student will perceive the fortunate position of the ☉ in ♌ the sign of his greatest fortitude, with ♅ and ☿ also angular, near to the zenith ☿ being in close ☌ to ♂; this latter position has caused him to excel in the study of the languages, whereby he became a *self-taught* interpreter to the Duke of Devonshire and Sir George Nayler at the late coronation in Moscow.—The ☽ in the moveable sign ♋ in the ninth house is a noted *sign* of travelling and voyages.—This nativity predicts both *titular* and lasting honors.

Nativity of a Naval Gentleman.



The nativity of the above gentleman is inserted, on account of the strange *eventfulness* of his life.—He was born to all appearance dead; once nearly drowned; (being brought up senseless) he has fought two duels, and been shot through both thighs, with many other narrow escapes from death.—He is a gentleman of fortune; but singularly unhappy in *marriage*. The Astrological causes of this strange variety of incidents are plainly perceptible, when we look at the circumstance of ♄ ☉ ♀ and ☿, being in the angle of the west, *opposed* to the ☽ and ♅; and from the hurtful signs ♊ and ♐, which as we have before observed, give danger through gun-shot wounds, and imminent danger of a violent death in whatever horoscope they may occur.

Nativity of a Person who Died Insane.



The above nativity is inserted chiefly to prove the truth of the directions by Celestial Periods. At 22 years 228 days after birth ♄ arrives at 13° 51′ ♊, the exact place of the ☉; and the ☽ in 10° of ♍, within 4° of ♄. The nativity was cast by a pupil of the author's (when the native was *well in health,* and to all appearance long-lived) who under his guidance calculated *the direction of death,* the ascendant to the □ of ♄ being the *fatal* arc; with the above periodical rays, and predicted her approaching dissolution.—The *signs* of insanity are the ☌ of ☽ ☿ and □ of each to ♅, from ♋ ♎ and ♑, and the □ of ☉ ♄ from ♍ and ♊. These never fail to produce such unfortunate catastrophes. The above horoscope exhibits a singular and luminous instance of Astral agency.

THE NATIVITY OF THE ILLUSTRIOUS WARRIOR,

The Duke of Wellington.

From the Author's "Prophetic Messenger for 1828."

"There was a sound of revelry by night,
And Belgium's capital had gather'd then
Her beauty and her chivalry, and bright
The lamps shone o'er fair women and brave men;
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes looked love to eyes which spake again,
And all went merry as a marriage bell;
But hush! *hark!* a deep sound strikes like a rising *knell.*

Did ye not hear it?——*No:* 'twas but the wind,
Or the car rattling o'er the stony street;
On with the dance! let joy be unconfined;
No sleep till morn, when youth and pleasure meet
To chase the glowing hours with flying feet—
But *hark!* that heavy sound breaks in, once more,
As if the clouds its echo would repeat;
And nearer, nearer, deadlier than before!
Arm! arm! it is—it is—the cannon's opening roar.

Ah! then and there, was hurrying to and fro,
And gathering tears, and tremblings of distress;
And cheeks all pale; which but an hour ago
Blushed at the praise of their own loveliness!
And there were sudden partings, such as press
The life from out young hearts, and choking sighs
Which ne'er might be repeated; who could guess
If ever more should meet those mutual eyes,
Since upon nights so sweet, such awful morn could rise.

And there was mounting in hot haste; the steed,
The mustering squadron, and the clattering car,
Went pouring forward with impetuous speed,
And swiftly forming in the ranks of war;
And the deep thunder peal on peal afar;
And near the beat of the alarming drum,
Roused up the soldier, 'ere the morning star,
While thronged the citizens, with terror dumb,
Or whispering with white lips—the foe! they come! they come!

Last noon beheld them full of lusty life!
Last eve in beauty's circle proudly gay!
The midnight brought the signal sound of strife,
The morn the marshalling in arms—the day
Battle's magnificiently stern array!
The thunder clouds close over it; which when rent
The earth is cover'd thick with other clay,
Which her own clay shall cover, heaped and pent,
Rider and horse—friend—foe—*in one red burial* blent!"

BYRON.

"Such were the extraordinary positions of the heavenly bodies at the birth of the noble Duke of Wellington; born under the cardinal sign Capricorn, with Saturn the lord of his ascendant, both cardinally and angularly posited *in the house of war and battle,* born also under the exaltation of the fiery Mars; with Jupiter, the author of greatness and renown, riches and honors, strong in the mid-heaven, in a zodiacal trine to Mars, the Moon and Saturn, with the Sun on the very cusp of the lower heaven, in sextile to the natal stars, and closely parallel to Jupiter, in fixed signs, with five planets in the principal angles of the celestial horoscope, at the same time that the bright star *Sirius,* of the first magnitude, was setting in the west.—What wonder that his name should demand so proud a place in the annals of history, for his most fortunate warlike achievments?

The time of his birth was obtained from his nearest relative, some few years since, by a gentleman of eminence in the arts, and is here inserted without the least alteration. The correctness of the time the following celestial arcs of direction will prove.

	Yrs.	months.	
The Ascendant to the ☌ ☽	37	0	Marriage.
☽ to ✳ ♂ in the zodiac.....	38	9	Campaigns in Portugal.
☉ to ☌ ♀ in the zodiac.....	39	7	Battle of Vimiera.
The Mid-heaven to the △ ♂	41	0	Battle of Buzaco.
☽ to ✳ ♄ in the zodiac.....	43	1	Battle of Ciudad Rodrigo Badajos Salamanca.
☉ to ✳ ☿ in the zodiac.....	44	0	Battles of Vittoria, Sebastian, &c.
☽ to her own ✳ in the zodiac	46	0	Battle of Toulouse, and
The Ascendant to the △ ♄	46	0	*Triumph at Waterloo.*

The foregoing arcs will sufficiently evince the surprising verity and singular accuracy of Astrological calculations, when founded on the correct time of birth, and mathematically elucidated. I have chosen the nativity of this illustrious native, in preference to others, as the subject thereof is now living, and, consequently, all possibility of making up any fictitious horoscope is at once set aside; thus affording me a most powerful

shield against the insidious representations of the envious and ignorant traducer of this sublime science.

I shall finish my observations, by remarking that there is a singular agreement between the nativities of our most sacred Majesty and the noble duke. *The king of England having both the Moon and Jupiter nearly on the actual place of the Sun in the duke's horoscope.* Another extraordinary proof, if any were wanting (to the unprejudiced) that the heavenly bodies most certainly govern the destinies of the most powerful, as well as of the meanest individuals. I conclude by wishing (as a lover of splendid warlike achievements) "all health and happiness to the Hero of Waterloo!"

Prophetic Messenger, page 40.

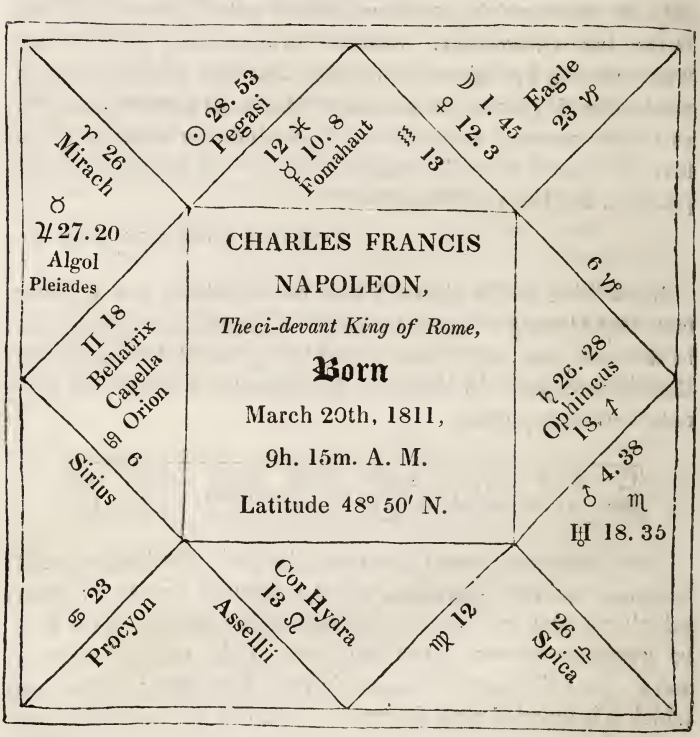
In addition to the above, it may be considered as a singular fact, that although Napoleon and Wellington were each born in the same year, yet there existed the greatest discordance in their horoscopes.—In Napoleon Buonaparte's nativity, the planets were thus posited:

☉	☊	☽	♍	♄	♋	♂	♎	♃	♏	♀	♋	☿	☊
22°	4′	29°	18′	25°	47′	12°	8′	15°	9′	7°	2′	6°	11′

The student will readily perceive the powerful disagreement between the two nativities, when compared together; upon which we need not descant any farther at present: yet it may be certainly adduced as another proof of the celestial science, and a proof defying all contradiction, since the premises on which it is founded must be granted, even by the most stubborn incredulist; and when those *are* granted, the conclusion is as self-evident as a syllogistic proposition in logic.

THE NATIVITY OF

The Young "King of Rome."



"When the brow of the warrior lies shrouded in gloom,
And the sage has gone down to the depths of the tomb,
And the tongue of the poet is silent and cold,
And the statesman has pass'd 'like a tale that is told,'
Yet their deeds the proud record of memory saves,
And the radiance of glory shines bright on their graves!
The meed of the mighty is blazon'd on high,
It is not the doom of the famous to die."

Napoleon, the late mighty and puissant but fallen emperor of the French nation, whose wishes were the mandate and laws of half the world (England excepted) being in secret a profound believer in the Sidereal science; and even in public "an observer of times and seasons," it is said, was particularly anxious to obtain the exact moment of his beloved son's nativity. Consequently, the student will presume upon the *authenticity* of the horoscope, which the following celestial arcs will prove, as they are calculated with all possible correctness.

	Yrs.	Mths.	
☉ in exact mundane sesquiquadrate to ♂	0	0	*at birth.*
☽ to the □ ♂ in mundo, direct.....	15	5	
♄ to the ☌ ☽ by celestial periods....	17	11	
☉ to the □ ♄ in mundo, converse....	18	0	
Ascendant to the ☌ ♄	20	3	
☉ to the ⚹ ♃ in mundo, converse....	20	4	
Mid-heaven to the ⚹ ♃	28	3	

The ☉ in Astrology is known to every student to be a particular significator of the *father*, and being in this horoscope so highly afflicted, both by the zodiacal □ of ♄, and the mundane sesquiquadrate of ♂, is an astonishing instance of Astral agency, and proves how far the influence of the heavenly bodies extends over all sublunary affairs; which may be seen in every case, where the correct time of birth can be obtained.

At first sight it may be presumed, that as the native is born with ♀ near the cusp of the mid-heaven, he is fated to honors of an extensive nature.—This is however by no means the case, for ♀ is highly vitiated by a semiquartile aspect of ♄, and the ☉; and a □ of ♅; while ☿ is in □ to ♂, from bicorporeal signs, which increases the mischief. Hence, we cannot hesitate to predict, that had the native been even the *lawful* heir to the throne of France, he would never have inherited it; for although he certainly possesses a great share of acuteness, and is even born (from the ⚹ of the ☽ to ♂, and the □ of ♂ and ☿) with strong *military* propensities, yet *he is not destined* to act any conspicuous part in the great mundane drama of Europe;

and the ☉ being so highly vitiated, with ♄ angular, implies but few opportunities of obtaining glory or honor. The ⚹ of ☉ and ♃ undoubtedly assists powerfully in warding off personal dangers; but in no respect is the nativity illustrious.—The Bourbon government, therefore, have no cause to fear any insurrection in *his* favour; were there any such, it would but involve the leaders thereof in a host of difficulties. Indeed, it was quite easy to see from the moment of his birth, that a most extraordinary downfal awaited his family. In *private* life, the native will be much esteemed, as he undoubtedly is a youth of considerable talent and genius; yet liable to rashness, and extremely propense to anger, (which arises from the □ of ♂ and ☿). The configurations in his horoscope, when near eighteen years old, may be expected to give the death of a near relation, with indisposition or accidents to himself.—Also, in his twenty-first year, the ascendant to the opposition of Saturn, denotes an *accident* probably by a fall from a horse, or by fire-arms; and likewise ill health, with mortality among his relations.—But if he survives these, the remaining directions are far more prosperous; as far as his happiness and comfort in private life are concerned.—The M. C. to the ⚹ of ♃ in the twenty-ninth year of his life, is one of the best configurations he could possibly have, and will doubtless produce very beneficial effects.

The Nativity of the King of England.

As allegorically depictured by the descent of Mercury (his ruling planet) from the etherial regions; thus beautifully described by Milton.*

"So spake the eternal Father, and fulfill'd
All justice: nor delayed the winged saint
After his charge received; but from among
Thousand celestial ardors, where he stood
Veil'd with his gorgeous wings, up springing light,

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* Vide, the illustrated horoscope, fronting page 141.

Flew thro' the midst of Heaven: the angelic choirs,
On each hand parting, to his speed gave way
Through all the empyreal road; till, at the gate
Of Heav'n arriv'd, the gate self opened wide
On golden hinges turning, as by work
Divine the sovereign architect had fram'd.
Down thither prone in flight
He speeds, and through the vast etherial sky
Sails between worlds and worlds, with steady wing
Now on the Polar winds, then with quick fan
Winnows the buxom air: till, within soar
Of towering eagles, to all the fowls he seems
A Phœnix, gaz'd by all: at length,
He lights, and to his proper shape returns
A seraph wing'd; six wings he wore to shade
His lineaments divine: the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament: the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold,
And colours dipt in heaven: the third his feet
Shadow'd from either heel with feather'd mail,
Sky tinctur'd grain. Like Maia's son he stood,
And shook his plumes, that heavenly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of angels under watch: and to his state,
And to his message high, in honor rise:
For on some message *high* they guess'd him bound."

Paradise Lost.

As we have already given our opinion of this illustrious and regal nativity "in the Astrologer of the nineteenth century," (to which we refer the reader) repetition is superfluous, save to again remark, that the horoscope is replete with wonderful verifications of planetary influence.—*And England cannot but prosper, while she is blessed with the mild and beneficent sway of this potent monarch.*

Raphael.

Horary Astrology;

OR THE ART OF

RESOLVING PARTICULAR QUESTIONS

UPON THE MOST IMPORTANT AFFAIRS

OF HUMAN LIFE.

By a Theme of Heaven.

"We must lay aside that lazy and fallacious method of censuring by the lump, and must bring things close to the *test* of true or false."

BURNETT'S THEORY.

"Gold, power, soft luxury, vain sports and ease,
Possess the world, and have the luck to please.
Few study Heaven, unmindful of their state,
Vain trifling man! but *this* itself is fate!"

MANILIUS.

THE art of resolving horary questions, is founded on the *sympathetic* properties which are found to exist, more or less throughout nature. It furnishes the student in starry science, with the actual means of satisfying those doubts to which the minds of all men are subject, by an apparently simple and easy, but beautiful theory, which presumes that the same sympathetic power which causes the iron and magnet to attract and approach each other—which causes a detached portion of earth to return towards the common centre; the waters of the ocean to approach the luminaries; the planets to revolve in etherial circles around the central Sun; which influences the needle to point

towards the pole ; which causes the turbulence of wine at the time of vintage—which by occult sympathy influences the unborn fœtus in the womb, and produces correspondent marks with the mother's wants or fears ; the same sympathetic instinct which induces the child to approach the nipple ; the mother to feel the draught flow into her breasts some seconds before the infant awakes for its destined food—which causes the husband to feel the pain of gestation alternately with his wife ; which induces animals to feel the approach of changes in the atmosphere, and thus to foretel rain ; which induces rats to forsake a falling house ; ants to quit their nests, and remove their young before an inundation ; dogs to foretel mortality by strange barkings aud whinings.—The same occult influence which drives the frantic herd about the pastures ; which provokes the gad-fly to vex the steed ; which goads and rouses the huge ork, slumbering in the lowest gulphs of the great deep ; causing him to rise and toss vast fountains to the clouds—which fetches troops of frogs from the muddy bottom of the oozy lake, and compels them to take land journeys—which causes the annual migration of birds—which leads the slow creeping snail to unwarp its uncouth body, and proudly thrust forth its long horns ; which is the toscin of alarm that calls forth the sleeping beetle from its deep lurking hole—which seizes with fits of temporary madness, the owl and the raven ; which affects the brains of the maniac, *or which circulating through all living nature, pervading all, disquieting all,* even to the minutest swarms that fall in honey dews : when the sky means to lower, this *universal sympathy* or instinct (for all instinct *is* sympathy) is neither more nor less than the secret but powerful influences of the heavenly bodies : and is the *first* prevailing cause of every *anxious* and ardent doubt to which the mind is subject, or upon which the mind dwells with eagerness, and a desire, if possible, to know the result.—Nature, in this case, will be found to accommodate herself to every emergency, and by a theme of Heaven, cast to the moment when the desire is most ardent, or when the querent feels *most anxious* (and irritable) on the subject.—From that position of the heavenly bodies, when judged by the rules of art, may a true answer undoubtedly be

obtained; and the various contingencies, relative thereto, may also be faithfully discovered.

It is possible that the medium through which this influence operates, and which causes distant portions of matter to operate on each other, may in all probability consist of a very fine elastic and subtle fluid, which emanates through infinite space, being wholly imperceptible, except by its effects; and thus apparently *unaccountable*, were it not attributed to celestial agency; but which, to a believer in Astrology, appears nothing more than the ordinary but unerring laws of nature.—Thus this species of divination (if any thing which has certain demonstrable *rules* for its basis may be so termed) notwithstanding the silly, common-place, jeering, and the foolish ridicule of self-conceited witlings, is really founded on the same immutable laws to which the universe, at large, is subject.

Terms of Art used in Horary Questions.

In order to be perfect in this part of Judicial Astrology, it is absolutely necessary to be master of the following technical terms, which the author has rendered as concise as possible; but at the same time he has given every requisite explanation.

APPLICATION.

Application is when two planets apply or go to each other's aspect, where, according as we have before described, it must be well observed, that the light planets apply only to the more ponderous: the following are the

Orbs of Application.

♄	9 degrees.
♃	12 degrees.
♂	7 degrees.
☉	17 degrees.
♀	8 degrees.
☿	7 degrees.
☽	12 degrees.

In practice, these degrees are said to denote the distance at which a planet may operate, from a *partile* aspect, before it quite loses its effects.

Direct application, is when two planets are direct, or move according to the order of the zodiacal signs, and one applies to the other. *Retrograde* application, is when both planets are retrograde, and move contrary to the order of the signs of the zodiac, applying to each other. *Mixed* application, is when one planet being direct, and the other retrograde, they yet mutually apply by aspect.

The two first of these applications are deemed the best; but in all cases it must be seriously considered, whether the aspect is approaching or receding, which leads us to treat next of

SEPARATION.

Separation is when two significators have lately *been* in aspect, and the aspect is just over: thus were ♃ posited in 1°♒, and ♄ in 6°♈, they are *applying* by aspect; but if ♃ instead of this were in 8°♒, and ♄ *still* in 6°♈, the aspect is over; ♃ having *separated* from the configuration of ♄, which in all cases is of great importance to know; as application is the sign whereby events are denoted to take place, and separation denotes what *has* passed or taken place, whether in good or evil.

DIRECT AND RETROGRADE MOTION.

Direct as applied to planets, denotes their moving in the true order of the celestial signs, as from ♈ to ♉, and the like. *Retrograde*, is when they move backwards, or reverse to this order, as from ♈ to ♓, which is easily known by the Ephemeris.

PROHIBITION.

Prohibition, is so called, when two planets are applying by aspect to each other; but before the aspect can possibly be formed, a *third* planet interposes *his* aspect, and thus hinders or prohibits the matter in hand: thus, were ♀ in 4° of ♉, ♃ in 6° of ♋, and ☿ in 5° of ♍. Here ♀ applies to a ✶ of

♃ ; but before she can complete the aspect, ☿ being swifter in motion, outstrips ♀, and by forming the ☍ himself, *prohibits* the affair, which to the matter in hand, would cause a complete cessation; and that person signified by ☿, would describe the *party* through whose interference the matter would be nullified.

REFRANATION.

Refranation, is when two planets are applying to an aspect; but before the aspect can be completed, one of them turns retrograde, which in practice, is fatal to the success of the question.

RECEPTION.

Reception is when two planets are mutually posited in each other's essential dignities, as ♃ in ♈, and the ☉ in ♋, where ♃ being in the exaltation of the ☉, and the ☉ in the exaltation of ♃, both are in *mutual* reception; or the ☉ in ♈, and ♃ in ♌, are in reception, one by house, the other by triplicity. This is accounted an aspect of singular amity and agreement.

PEREGRINE.

Peregrine, is when a planet is void of any essential dignity; and thus is rendered weak and unfortunate.

VOID OF COURSE.

Void of Course, is when a planet forms no aspect whatever with any other planet, during his stay in the sign wherein he is posited. This is particularly evil in certain cases, as it renders the conclusion of the affair extremely uncertain.

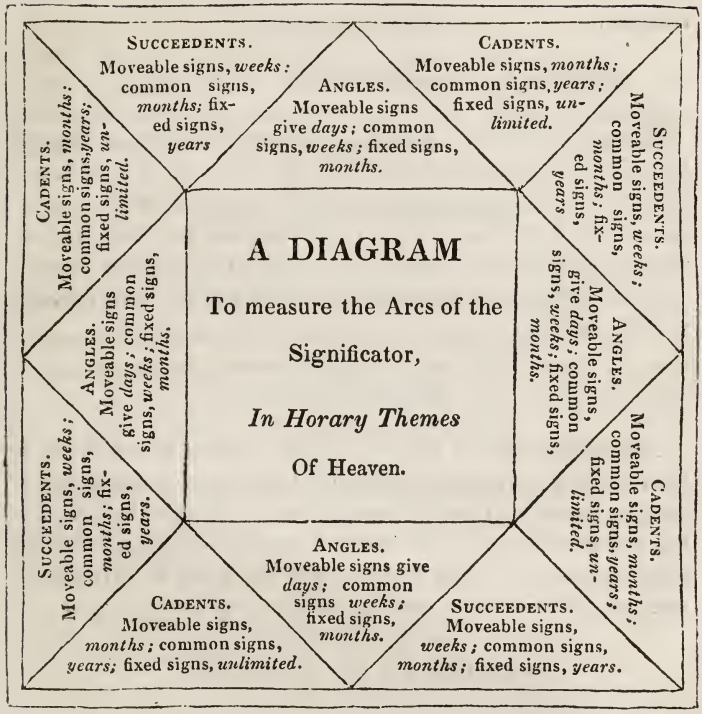
COMBUSTION.

Combustion, is when a planet is posited within 8° 30′ of the ☉, either before or after the ☉'s body. In horary questions, unless the ☉ be a chief significator, this is deemed unfortunate. The ☽ is singularly weak when so elongated.

Measure of Time.

In Horary Questions,

This Measure of Time the following Diagram will at once clearly exhibit.


SUCCEEDENTS.
Moveable signs, *weeks:* common signs, *months;* fixed signs, *years*
ANGLES.
Moveable signs give *days;* common signs, *weeks;* fixed signs, *months.*
CADENTS.
Moveable signs, *months;* common signs, *years;* fixed signs, *unlimited.*
CADENTS.
Moveable signs, *months:* common signs, *years;* fixed signs, *unlimited.*
ANGLES.
Moveable signs give *days;* common signs, *weeks;* fixed signs, *months.*
SUCCEEDENTS.
Moveable signs, *weeks;* common signs, *months;* fixed signs, *years.*
A DIAGRAM
To measure the Arcs of the Significator,
In Horary Themes
Of Heaven.
SUCCEEDENTS.
Moveable signs, *weeks;* common signs, *months;* fixed signs, *years.*
ANGLES.
Moveable signs, give *days;* common signs, *weeks;* fixed signs, *months.*
CADENTS.
Moveable signs, *months;* common signs, *years;* fixed signs, *unlimited.*
ANGLES.
Moveable signs give *days;* common signs *weeks;* fixed signs, *months.*
CADENTS.
Moveable signs, *months;* common signs, *years;* fixed signs, *unlimited.*
SUCCEEDENTS.
Moveable signs, *weeks;* common signs, *months;* fixed signs, *years.*

To understand the foregoing diagram, the student must observe that a significator posited in moveable signs and angular, gives for every degree in longitude one *day;* in a common sign angular, one *week;* and in a fixed sign, one *month;* thus, for instance, were ☿ in the ascendant in 14° of ♈ in application to a △ of ♄ in the fifth house in 16° of ♋, his distance (the intercepted arc) between the aspect being 2°, would denote

two days 'ere the event, denoted by his application to ♄, would be likely to take place; and were he in the ninth house, in the same aspect, the time would be two months. The remainder of the diagram is on the same principles; and by a reference thereto, on any particular occasion, considerable facility will be afforded to the practitioner, or amateur, in the horary part of the science, and the memory will be thus far less liable to those mistakes which are found usually to happen when it is overcharged.

BESIEGED.

Besieged is when a planet, *fortunate* by nature, is situated between two malevolent stars, as ♀ in 12° of ♋, ♄ in 15°, and ♅ in 10° of the same sign; where she is in a state of "siege," as the old Astrologers term it, and highly unfortunate. He whose significator it was, would be denoted thereby to be in "a great straight," and particularly "hemmed in" or surrounded with ill fortune.

SIGNIFICATOR.

The *significator* of any party is that planet which rules, or has dominion by celestial *house*, over that part of the figure or scheme, peculiar to the business in hand. Thus were the question about money, the lord of the second house of heaven is the chief significator of the matter; and his good or evil aspects must be well observed, ere the answer can be faithfully given.

QUERENT AND QUESITED.

The *Querent* is the party who proposes the question, the *Quesited* the party of whom the enquiry is made. In horary questions, as before observed, the ascendant is invariably given to him who *asks* the question, if *un*-elated; but if *related,* the lord of that house which has signification of the relationship. Its various contingencies are shewn as before.

DRAGON'S HEAD.

The ☊ is used by most authors in the *symbols* relating to horary questions. It is accounted of the nature of the fortunes; ♃ and ♀ being supposed to *increase* the good, when found with good planets; and with evil planets, the contrary.

DRAGON'S TAIL.

The ☋ is the reverse, being esteemed by the Arabian and Persian Astrologers as astonishingly "evil, noxious, and hateful in influence," in all questions.

THE PART OF FORTUNE.

The ⊕ in horary questions, is said to denote the personal money of the querent; and is calculated, by *adding* the sign, degree, and minute, the ☽ is in, to the sign, degree, and minute of the horoscope, or first house.—From which must be *subtracted* the true place of the ☉, taken in the same manner; the remainder will be the true place of the ⊕.

Example.—Suppose the cusp of the horoscope to be 10° 40′♑, the ☽ in 8° 12′♈, and the ☉ in 2° 4′♈, what is the place of the ⊕?

	Signs	o	′	
Place of the ☽	0	8	12	
Place of the Horoscope	+9	10	40	
Sum	9	18	52	
Place of the ☉	0	2	4	
Place of the ⊕	9	16	48	or 16° 48′ of ♑.

When subtraction cannot be made without, twelve signs must be added, or if more than twelve signs remain, twelve signs must be subtracted, to give the true result.

PARTICULAR SIGNIFICATIONS

OF THE

Lords of the Houses.

ACCORDING TO THE ORIENTAL ASTROLOGERS.

The Lord of the First House.

In the Different Celestial Houses.

In the 1st. A fortunate life, and power over enemies.
2nd. Riches, by his personal industry.
3rd. Voluntary short journeys.
4th. Good fortune in lands and inheritances.
5th. A propensity to gaming, and a large family.
6th. A sickly life.
7th. The querent is his own adversary.
8th. Legacies, or money by the wife.
9th. Long voyages and journeys.
10th. Great honor and preferment.
11th. A great number of friends.
12th. Secret unhappiness and fear of imprisonment.

The Lord of the Second House.

In the 1st. Riches and good fortune.
2nd. Wealth and Prosperity.
3rd. Gain by travelling or neighbours.
4th. Legacies and riches by the father.
5th. Naturally denotes riches by gaming, and youthful persons.

6th. By riches, inferior persons, or small beasts.
7th. By riches, marriage, or public business.
8th. Riches by legacies, or by the dead.
9th. Wealth by religion or long journeys, and science.
10th. Wealth by trade or merchandise, or the government.
11th. Money by friends.
12th. Gain by great cattle, and secret arts.

The Lord of the Third House.

In the 1st. Many journeys and removals.
2nd. Riches by the same.
3rd. Gain by brethren and peregrinations.
4th. Travelling for possessions or estates.
5th. Pleasant journeys.
6th. Sickness through journeys.
7th. Denotes marriage by travelling.
8th. Death while travelling.
9th. Extensive journeys.
10th. Mercantile or professional journeys.
11th. Good friends while absent.
12th. Danger of enemies, and imprisonment while travelling; and denotes his brethren or kindred to be deceitful.

The Lord of the Fourth House.

In the 1st. A fortunate inheritance.
2nd. Purchase of estates.
3rd. Estates or money through brethren.
4th. Estates through the father, or entailed property.
5th. Denotes his estate to descend to his offspring.
6th. Loss of money, or an estate, by servants or sickness; but is very gainful for a physician or medical man.
7th. Estates by marriage.

8th. Legacies or estates by wedlock, or by an absent person.
9th. Estates by science, religion, or voyages.
10th. Estates obtained by trade or profession.
11th. Estates by gifts of friends.
12th. By dealings in beasts, or overcoming enemies.

The Lord of the Fifth House.

In the 1st. A propensity to gaming, and many children.
2nd. Riches by speculations of all kinds.
3rd. Journeys with, or through, young persons.
4th. Estates by some discovery or gaming.
5th. Fortunate in children and speculations.
6th. Sickness amongst his family.
7th. Family discord and loss by theft.
8th. In a question denotes death of children.
9th. His children are born to travel.
10th. Honorable children, and renown in speculations.
11th. Friends by means of his family, and pleasant friends, or by means of speculations or gaming.
12th. Unhappiness and enmity by children, and ruin through gaming or play.

The Lord of the Sixth House.

In the 1st. Sickness through himself.
2nd. Loss of money by servants or sickness.
3rd. Sickness in his short journeys.
4th. Loss of inheritances, and wasteful domestics.
5th. Sickness by intemperance, and sickly children.
6th. Good servants or domestics.
7th. Public law-suits with servants, and sickness.
8th. Dangerous illness. Death of servants, or small beasts.
9th. Sickness while travelling.
10th. Sickness through some disgrace.
11th. Sickness amongst friends, or in his family.
12th. Imprisonment, or private enemies, by servants.

The Lord of the Seventh House.

In the 1st. Public enemies at hand or marriage.
2nd. Gain by marriage.
3rd. Public opponents amongst brethren or neighbours.
4th. An estate by marriage.
5th. A quarrelsome family, or loss by speculations.
6th. A sickly wife and evil disposed servants.
7th. He is fortunate in law-suits.
8th. Money by marriage, but he will lose his wife.
9th. A marriage with a female from a far distant land, and contentions with religious persons.
10th. An honorable wife.—But rivals in his profession.
11th. Public opponents amongst his friends.
12th. An unhappy marriage, jealousy and vexation.

The Lord of the Eighth House.

In the 1st. Danger of death by suicide, or by the querent's own irregularity.
2nd. Riches by the dead.
3rd. Short journeys are dangerous.
4th. Danger of death by ruinous buildings or falls.
5th. Unfortunate children, and danger of death by intemperance.
6th. In a question of sickness it is incurable.
7th. Death of the wife, or of a public enemy.
8th. A natural death.—Gain by the dead.
9th. Death in a distant land.
10th. In a question denotes death amongst relatives.
11th. Legacies amongst friends, but also mortality.
12th. A private enemy will die, and himself be in some excessive fear or anxiety concerning a death.

The Lord of the Ninth House.

In the 1st. He is likely to travel.
2nd. Riches by sea, or some particular science, or the church.

3rd. The querent will soon travel or remove.
4th. Denotes ecclesiastical inheritances.
5th. Denotes a person given to free living.
6th. Sickness through travelling.
7th. Public enemies amongst religious or sea-faring persons.
8th. Persecution concerning religion.—Death of the wife's kindred.
9th. The querent will be a traveller.
10th. Distant preferment by means of his merit.
11th. He will be fortunate in voyages and journeys.
12th. Infinite vexation while travelling.

The Lord of the Tenth House.

In the 1st. Denotes eminent honor or preferment at hand.
2nd. Riches by industry or trade.
3rd. Respect amongst kindred or neighbours.
4th. Denotes honor and good estate.
5th. Honor through speculations, and children born to great respectability in life.
6th. Loss of credit and sickness.
7th. Honorable connexions by marriage.
8th. Gain by legacies or law-suits.
9th. Honorable voyages.
10th. Eminent glory and renown.
11th. Noble or eminent friends.
12th. Secret vexation or loss of honor.

The Lord of the Eleventh House.

In the 1st. Friends and supporters are to be expected.
2nd. By friends he will increase his estate.
3rd. In short journeys he will meet friends.
4th. Inheritances through friends.
5th. Dutiful children, and gain by speculations.
6th. Servants are faithful.

7th A wife whose friendships and connexions are desirable.
8th. Denotes death of friends as near at hand.
9th. Friends by learning, science or travelling.
10th. Honorable friends among the great.
11th. Valuable disinterested friends.
12th. Pretended friends who are in reality private enemies.

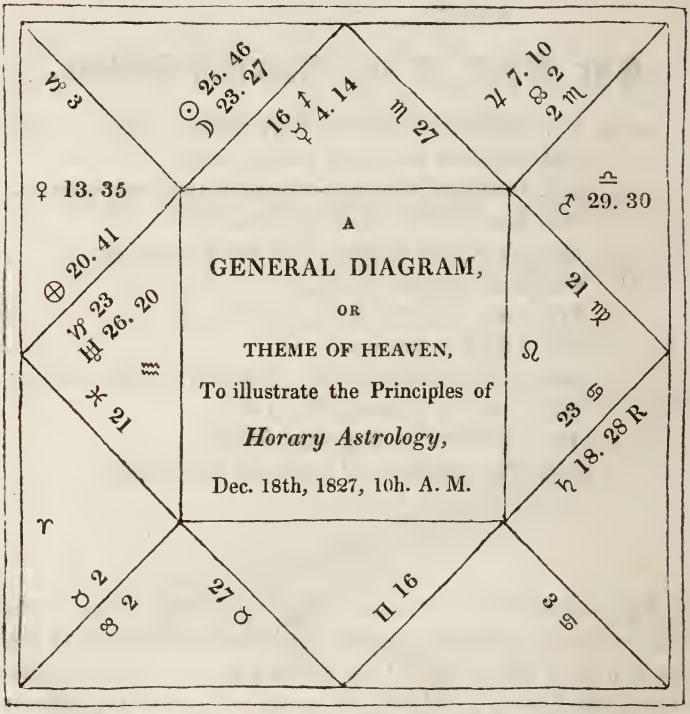
The Lord of the Twelfth House.

In the 1st. Danger of arrest, or imprisonment, is near at hand.
2nd. Enemies will cause loss of money.
3rd. Deceitful kindred—vexatious letters or epistles.
4th. Loss of estate through enemies.
5th. Vexatious children, and loss by gaming.
6th. Dishonest servants.
7th. Law-suits and family discords.
8th. Death of enemies.
9th. Vexation concerning voyages or religious persons.
10th. Enemies affecting the credit.
11th. Deceitful or pretended friends.
12th. The querent will overcome his enemies.

By a careful reference to the foregoing positions of the different rulers in the scheme under consideration, the student will be in a short time expert at the solution of any important question; the houses to which the question belongs are already given in another part of this work, to which he must refer, and become acquainted with their different denotations in every important particular; by which means he will need no other instruction than that which a patient and attentive investigation will afford him.—Thus, in a comparatively brief space of time, he will be able to resolve almost every anxious question, relative to his own destiny, or that of any other person, in a manner which the enemies of science have scarcely any conception of,

but which is notwithstanding founded on sterling truth, and which will amply repay the learner thereof for the pains he may take in acquiring it.

To make the matter more plain we will insert the following diagram, and afterwards point out the method of giving judgments.



☽ *ab quintilo* ♃ *ad* ♂ ☉, *and each to a* ✳ ♂.

In the foregoing diagram, the sign ♒ ascending, is the sign given to the *querent* or enquirer, *and as* ♄ *rules that sign, he is under the influence of that planet at the time he proposes the question.* In a general way the lord of the ascendant being retrograde in ♋, the sign of his detriment in the sixth house, denotes indisposition, sickness, and great anxiety respecting servants; ♃ and ♂ denotes his *pecuniary* resources, as ruling the second

house; ♃, the former of these planets being in the ninth house free from any evil configuration, would denote a *respectable* person, and one whose resources were sufficient to meet his wants; but ♂, the latter significator, being in the eighth house opposite to the second, and disposed of by ♀ lady of the third house, who is found in the twelfth, portends anxiety and temporary vexation concerning the money, or well being of his kindred, with expenditure in short journeys, but gain in merchandise as ♃ ruler of the tenth house is found in the ninth, and bears rule in the house of wealth.—The ☌ of the ☉ and ☽ in the eleventh house denotes trouble and vexation by means of a public opponent, or a law-suit; wherein, as these planets are each disposed of by ♃ the lord of the eleventh house, and *he* in the ninth, it promises a fair stout person from a great distance (and a religious generous person) will become an active *friend*; while ♄ ruling the twelfth house, denotes his *private* enemies to be in his own power; and ♃ ruling the second, indicates the means *why*, namely by means of his large pecuniary resources.—☿, lord of the fourth house in the tenth, *separating* from a sesquiquadrate ray of ♄ and *applying* to his bi-quintile, indicates some transaction relating to the purchase of lands or houses, and a change of residence as naturally to be expected. ♀ in the twelfth house and ruling the eighth, denotes the death of a female relative as approaching, and by the measure of time already given, it may take place *in about five months*, accounting from the time for which the figure is calculated. (The same thing is shewn by the ♉ in the third to those who believe in *its* efficacy.) In the *accidental* significations (see page 109) ♄ in the sixth house denotes the death of a friend; and the planet ♅ in the ascendant foreshows many strange unexpected occurrences, rather vexatious, as about speedily to happen.—In *particular* questions—

Were the query concerning money *generally*, it is favourable. Were it concerning the expected *receipt* of money, it is against it, as ♃ forms no aspects but the △ of ♄; and before he meets the △, ♀ interposes her ☌ to ♄ and thereby *prohibits* the affair, or at least hinders it for a very long space of time. The ☌ of ♄ and ♀ also denotes a cessation of friendship be-

tween a near relation and the party enquiring, with evil intelligence by letters; and spiteful neighbours.

Were the query respecting the obtaining *trade* or profession, &c. ☿ angular, in semisextile to ♃ denotes money to be requisite in the affair, and by *such* means it might be obtained; as ☿ is in bi-quintile to ♄, and ♃ rules the eleventh house.

Were the query concerning the probable success in a *law-suit,* the querent would lose the day, or have to *pay* money, as ♂ the lord of the second house is in the house of his opponent's wealth, and ♀ ruling that house is in *his* twelfth house.—But the adversary would also be near ruin, owing to the position of the luminaries in the eleventh house, and ♂ accidentally *in* the opponent's second.

Were it concerning a *duel,* the challenging party would be killed, as the ☌ of ☉ and ☽ would be fatal, added to ♄ in the sixth and ♂ in the eighth house, or house of mortality.

Were it concerning *marriage,* no marriage would take place, as sickness or death would prevent it.—♄ ruling the ascendant, being in the house of sickness and the ☽ *combust,* which signifies infinite vexation and defection of friends, from the houses these planets rule.

Were it concerning *children,* ☿ angular in ♐ a bi-corporeal sign and ♃ in ♏ a fruitful sign, denotes a large family of both sexes; several of whom would be great travellers, but deaths and sickness in such a family would be probable.

Were the question concerning *short* journeys, ♀ going to the ☍ of ♄, denotes all possible misfortune therein, and sickness to the wife (if married) while absent.

If of *long* journeys partial gain would accrue, as ♃ is in the ninth house, but *a* death would cause the querent to speedily return, as ♄ is retrograde and ♂ ruling the ninth in the house of death.

Were the question of the general *state of life,* ♄ in the sixth house denotes sickness by violent colds, danger by water, but long life in the end; as ♃ and ♄ meet by △ aspect before they quit the sign—this is seen by the Ephemeris; yet ♀ meeting the ☍ an evil aspect *first,* denotes great and lasting troubles, and fear of imprisonment or great scandal through a female

neighbour; but ☿ angular, is a testimony of his being led to expect an active, public life, yet but few real friends.

In this symbolical system of judgment, where events are *indicated* (not caused strictly speaking,) *the lords of each house* being directed longitudinally, or by their motion in the zodiac, void of latitude and the arcs equated by the measure of time, which the diagram, page 201, exhibits, will also show the various events that will happen: thus for instance, ♂, lord of the second house, is going in the next sign to a ☌ of ♃, a fortunate star; this aspect being about $7\frac{3}{4}$ degrees distant, denotes some particular *gainful* event, (unexpected at the time of the figure being set) in about $7\frac{3}{4}$ weeks time, and partly by means of a friend.—♄ approaching a retrograde △ of ♃ being nearly eleven degrees distant, denotes the same thing in about eleven months reckoned from the time the figure was cast; but previous to this his ♂ to ♀ as before said, acts powerfully in evil.

In all cases, the student will bear this in mind; that the *horary* system of judicial Astrology presumes *the end or final issue of every contingency may be foreseen, either by a figure erected for the occasion by one whose mind is interested and anxious therein, or by casting a figure for the exact time of its commencement;* and this rule holds good in every undertaking; as a few examples which we shall give will illustrate. The *first* possible beginning, of course, is in these cases absolutely necessary to be known, such as in aquatic or other buildings when the first pile or stone is laid, to that time must the theme of heaven be erected.—And in journeys, the instant of time the party sets out; or in sea voyages, the exact time the vessel is unmoored and floats freely in her wonted element.

The first figure we shall give is the horoscope of a great national undertaking:

"On each side an imperial city stood
With towers and temples proudly elevate."

THE

Horoscope of the New London Bridge.

"_____ This ancient city,
How wanton sits she 'midst nature's smiles;
Nor from her highest turret has to view,
But golden landscapes and luxuriant scenes,
A waste of wealth, the storehouse of the world."

YOUNG.

☽ ab ♂ ☉ *ad-vac.*

☿ Lord of the Ascendant ab △ ♃ ad bi-quintile of ♂.

△ ♄ ♀.—□ ♃ ♂.—Sesquiquadrate of ♄ ♂.

As the horoscope of the new London bridge exhibits a most remarkable proof of the certain principles on which the science of *Judicial Astrology* is founded, (a science which is built on a foundation as certain as "the firm pillars of the earth,") we must first beg the reader's attention to the following extract from that clever old Astrologer, the celebrated *William Lilly*. In his almanack for 1666, he says, "The nineteenth degree of ♊ is London's horoscope, and at the foundation of the city the ☉ was in twenty-five degrees of the same sign. This is certainly true, that when any notable event happens to concern that city, the planets are in those degrees, *or those signs and degrees* are affected," &c. &c.

Now, although, the engineers and architects of the present day do not order their buildings "by the courses of the stars," as they did of old, yet it is worthy of observation, that had they employed the most skilful Astrologer to erect an horoscope for the occasion, they could not have chosen a point of time for their great national undertaking, more strictly agreeing with the rules of the sidereal art, than the foregoing horoscope evinces! Incredulists and sophists may ridicule this assertion, but such is nevertheless the case: for observe, as if to verify the rules given by every author who has written on the science; that *Gemini* is the ascendant of London, we find, that not only *that very sign arose at the commencement of the work, but when the first pile was driven, the identical degree, assigned as the horoscope of the metropolis, also ascended in the eastern horizon.*—Next, to the above singular fact, the student will be led to notice the excellent position of ♃ in ♋ his exaltation, and in the sign of the second house.—The lord of the ascendant is posited in a *watery* sign, separating from the △ of ♃ and applying to a bi-quintile aspect of ♂; ♀ in the mid-heaven—and more singular still; the work was commenced upon a full Moon, which (as the ☽ at that period is increasing in light and thus rendered fortunate) in Astrology is generally chosen as an excellent testimony where circumstances will permit it.

Independent of the singular fact, which the foregoing *proves, that every important undertaking, connected with the welfare of the British metropolis, has the sign* ♊ *ascendant, at the time*

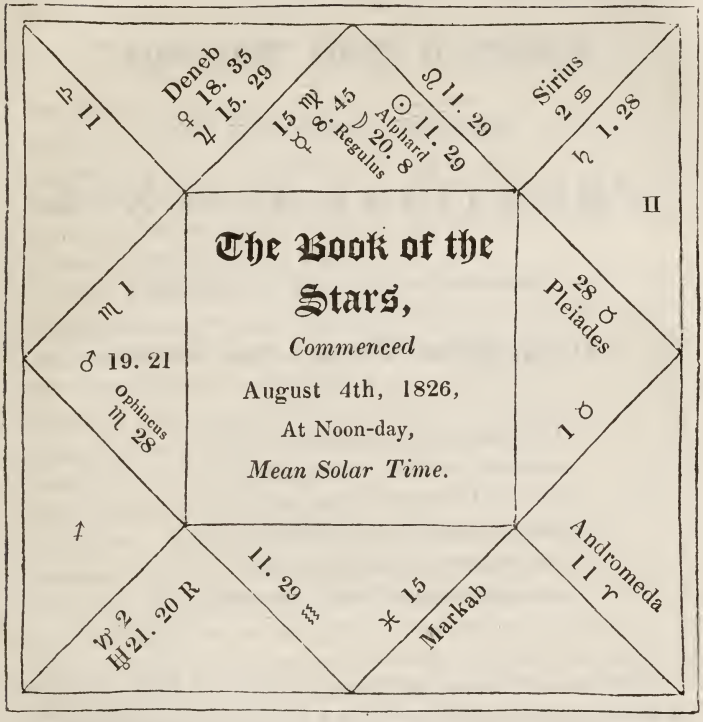
it begins; the student will perceive the astonishing number of eminent fixed stars, of the first magnitude rising within the limits of London's Ascendant; which also proves that the old Astrologers had justifiable grounds for attributing that sign, and those degrees thereof, to such a purpose: and as England is justly stiled the greatest and bravest nation in the world, and also the most renowned for her maritime power, so London being the capital, the head of Albion, is the fountain and grand repository of her almost boundless wealth—and *justly* did the expert and renowned sages of former times behold these particulars, when they presaged her future grandeur by the discovery of that celestial influence, *and that peculiar constellation* to which she (next under Divine Providence) owes all her greatness!

It is both amusing and instructive, to reflect on the changes and revolutions which are effected by short-lived man, or rather by that grand march of improvement, which is the proudest characteristic of social prosperity. All is made subservient to his spirit; he hews down forests, which become spread over seas in countless fleets—plains, once barren and deserted, become peopled—the hut leads to a cottage—the cottage to a village—and villages to splendid cities. Such is civilisation in embryo.

"*Thames* the most lov'd of all the oceans sons
By his old sire, to his embraces runs,
Hasting to pay his tribute to the sea
Like mortal life to meet eternity.
Though with those streams he no resemblance hold
Whose foam is amber, and their gravel gold.
His genuine and less guilty wealth t'explore,
Search not the bottom but survey his shore;
O'er which he kindly spreads his spacious wing,
And hatches plenty for th' ensuing spring.
Nor are his blessings to his banks confin'd,
But free and common as the sea or wind.
When he to boast or to disperse his stores
Full of the tributes of his grateful shores,
Visits the world and makes both Indies ours;
So that to us no thing, no place is strange,
While his fair bosom *is the world's exchange!*"

DENHAM.

The Horoscope of the Present Work.



Whilst we are treating of horoscopes, that of the present volume must not be neglected ; since its verification will hereafter tend to strengthen our theory.—In the Author's last work *he foretold therein of its great success,* which it is well known *has* been the case. Indeed the presage has not only been verified by its extensive circulation at home, but "*The Astrologer of the Nineteenth Century*" has traversed many parts, both of India, America, and other remote regions; where the more brilliant and costly, but less successful, volumes of its contemporaries have scarcely been heard of.—From the above horoscope and the reigning stars, the student will perceive that *the present book is fated to enjoy celebrity,* when probably some of the most popular works of the present day will be sunk in the lethe of public oblivion, and no more remembered in the circle of literature.—*Sidus adsit amicum.*

THE

Theory of State Astrology;

COMPRISING THAT PART OF THE

CELESTIAL SCIENCE

WHICH RELATES TO THE DESTINIES

Of Kingdoms, Thrones, and Empires.

"Canst thou the sky's benevolence restrain,
And cause the Pleiades to shine in vain?
Or, when Orion sparkles from his sphere,
Thaw the cold season, and unbind the year?
Bid Mazzaroth his destin'd station know,
And teach the bright Arcturus where to glow?"

URANIA.

"The links of the chain of prophecy, to a well informed mind, seem disposed in such a mode and succession, as to form a regular system; all whose parts harmonize in one amazing and consistent plan, furnishing a perfect moral demonstration."

DR. APTHORP.

The theory of that part of judicial Astrology, which more immediately refers the grand and magnificent machinery of "the heavenly host" to the destinies of nations, rather than to the fate of individuals, is well deserving the student's most serious attention. By means of the light, which this part of the sublimest of all sciences will throw upon the page of *future* history, he may not only develope the *causes* of those extraordinary passing events, which are found to occupy the entire attention of the political world; but he may alike read in the

heavens the future fate, either of the mightiest monarchy, or of the humblest principality. Neither will this be difficult, provided he take but the requisite trouble in erecting his figures or celestial themes, and observing the etherial revolutions of the heavenly bodies, which are the ground work whereon his predictions are founded; and which foundation (without straining any part of the metaphor) will be to him as a rock of adamant, that through ages has lifted its almost eternal head, above the dark and troubled waters of bewildered fanaticism and gloomy incredulity.

In the foregoing parts of this work, the author has laid down the systematic theory of the *general effects* universally found by Astrologers of all ages, and in every clime, to have operation over the earth and its inhabitants; to which he must refer the reader for his *data*, or first principles. In those, he will find recorded the celestial signs and constellations; which, by long experience, are found to govern peculiar countries; as well as the different parts of the great etherial circle, that being divided into equal proportions, and termed accordingly "the houses of heaven," bear symbolical rule in determining the particular effects, deduced from Astral agency.—And lest the light and frivolous of the present generation, may here be inclined to laugh at, or condemn our theory, it may be mentioned, as undeniable facts, well worthy the reader's most serious and candid attention, that if we look back to those periods in history, when the moral and political state of the nations of the earth have been most subject to the horrors of war, the ravages of pestilence, or the convulsions of anarchy; or other important revolutions, attended with direful results—we shall universally find that those disastrous events have been immediately preceded, or attended, by some extraordinary phenomena, or strange appearance in the *heavens*, as well as by (the natural effects of these celestial omens) some extraordinary convulsion in the elements of the globe!

The ancient philosophers, who were destitute of these means of scientific information, which Providence has condescended to place within *our* reach, were accustomed to consider the visible universe as exhibiting ample evidence of the existence of an in-

visible Almighty power: thus *Socrates,* (in his dialogue with Euthedemus) according to Xenephon, has these sublime remarks: "He who raised this whole universe, and still upholds the mighty frame; who perfected every part of it in beauty and in goodness; suffering none of these parts to decay through age, but renewing them daily with unfading vigor, whereby they are able to execute whatever he ordains, with that readiness and precision which surpasses man's imagination;– *even he—the supreme God, who performeth all these wonders, still holds himself invisible; and it is only in his works that we are capable of admiring him.*

Ptolemy, "the prince of Astrologers and philosophers," as he is usually termed, (and whose works translated by the Abbé Halma, the French government have lately patronized) had likewise the same elevated views of the beauty and order of the "heavenly host," for as he justly observes, "*It is manifest to all,* that a certain power is distributed and passeth through all things that are near the earth, from the nature of the firmament; first on the sublunary elements, the fire and air, which are encompassed by and changed with the motion of the firmament, and these again encompass the rest, which are also varied according to the mutations of the other, the earth and water, with the planets and living creatures in them: for the Sun with that which doth environ (meaning the starry heavens) governs all things that are about the earth, not only by changing the seasons, and bringing to perfection the produce of animals, and the fruitfulness of plants, the flowing of waters, and the mutations of bodies—but also causing changes of the day, of heat and cold, dryness and moisture, as it hath respect to our meridian.—The Moon also, who is the nearest to the earth, distils down much influence; by which things animate and inanimate are affected and changed, rivers are augmented and diminished according to her light, the tides vary as she rises and sets, while planets and animals in whole, or in part, increase and decrease with her."

"In the same manner the stars, fixed and erratic, as they keep on their course, cause many appearances about us; for they are producers of heat, and winds, and storms, by which

also things on earth are suitably governed; and their mutual configurations (their influence being thereby mixed) produce various mutations. But the power of the *Sun* is more prevalent, inasmuch as it is more universal; the rest (according to the variety of their aspects to Sol (do co-operate, or oppose in some measure. The *Moon* doth this more frequently and manifestly, at the syzyges and quadratures; other stars in longer time, and more obscurely; as they either appear, disappear, or decline.—Since these things are so, not only conjoined bodies are subject to the motion of the stars, but also the buddings and perfection of seeds, are framed and formed according to the quality with which the ambient is endued.—Now the more observant husbandmen and shepherds, conjecturing from the winds which happen at the seasons of seed sowing, and generation of animals, foreknow the quality of succeeding accidents. And in a word, the more universal, and whatsoever comes to pass by the more apparent configurations of the Sun, Moon, and Stars; even they who are not skilled in nature foreknow by observation alone: for we see, that even they who are ignorant, from observation alone, guess at those things which are produced by a greater power: such as that of the Sun and more uncompounded order, and which have each variation by the configurations of the stars, and the Moon to the Sun.—Yea, some irrational animals have a foreknowledge, as may be seen in the mutations of the seasons of the year, of the Spring, Summer, and the others; and moreover in the change of the winds. For the most part the Sun is the cause of these, but what are not alike simple, but have some small mixture, these men do foreknow by accustoming themselves to observe them; as mariners do foresee the coming of storms and blasts of wind, which are caused by the rays of the Moon, or the configurations of the erratic stars. But these are often deceived, for by reason of their want of experience, they do not know the *times*, nor the places, nor the courses of the wandering stars—all which to be exactly known, conduce to a *certain* prescience of these things."

In another part of his matchless writings, after deducing the existence of the Supreme Being, from the harmony of the universe, and the wonderful and beautiful order of its established

motions, he remarks with singular sublimity, (and, for a heathen philosopher, with singular piety,) "from the conformity which is found in divine things, and the fine order of these proportions, those who study them will be in love with this divine beauty; and accustom themselves to take it for the model of their conduct, by a sort of influence which assimilates to the faculties of the soul; and we thus instructed by the labors of those who have applied themselves to this science, strive to increase this taste for eternal truths."

These are sentiments worthy of so profound a genius; for why should not the grandeur and regularity of the work, lead also to the reverence and deep admiration of the Almighty and all-wise Architect? Since the matchless and divine order, and omnipotent skill displayed throughout "the vast whole," when seriously considered, cannot fail to impart a beneficial influence to *moral* order, even amongst mankind in general; and thus the science of Astrology possesses the advantages of combining both philosophy and theology together.—Who then can deny the fact of its conducing, in a most eminent degree, to render mankind wiser, happier, and better?

Another poet of eminence in the remoter ages, who wrote on the theory of celestial agency, has the following remarkable lines relative to Providence:

"A most convincing reason drawn from sense,
That this vast frame is moved by *Providence*.
Which like the soul doth every whirl advance;
It must be *God*, nor was it made by chance,
As Epicurus dreamt, *he* madly thought
This beauteous frame of heedless atoms wrought,
That seas and earth, the stars and spacious air
Which forms new worlds, or doth the old repair,
First rose from these, and still supplied remain,
And all must be (when chance shall break the chain)
Dissolv'd to these wild principles again!
Absurd, and nonsense! *Atheist use thine eyes*,
And having view'd the order of the skies,
Think (if thou canst) that matter blindly hurl'd,
Without a guide, should frame this wondrous world!"

MANILIUS.

Tempora mutantur nos, et mutamur in illis.

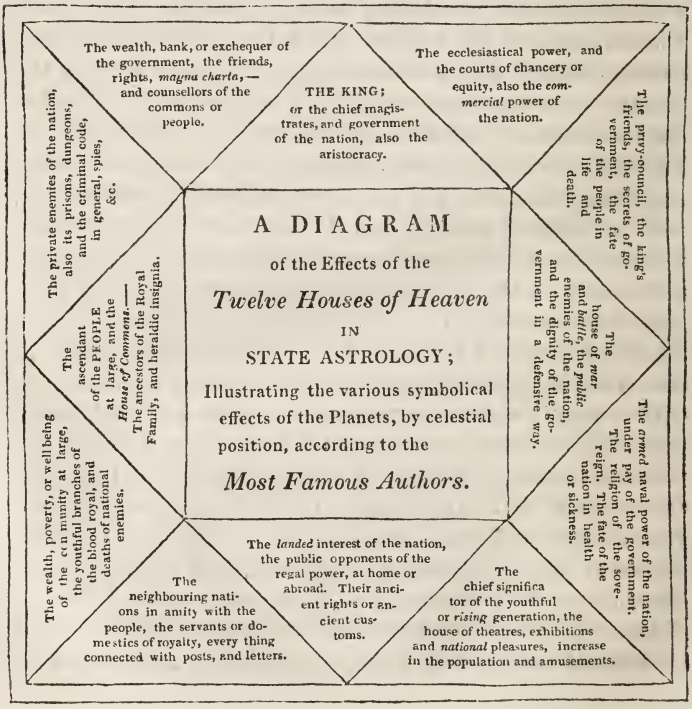
It was by means of this part of Judicial Astrology, (which the ancients contemplated and studied, more than any other part of the science,) that the *Babylonians, Chaldeans, Syrians, Egyptians, Lacedemonians, Persians,* and *Arabians,* ascended to the summits of monarchical power, and whereby their names and renown became famous and glorious "upon the face of the earth." Indeed it is certain that *David,* the sacred Psalmist, was profoundly skilled in these celestial arts; for when reflecting upon the admirable frame of the Divine system, he says, "the heavens declare the glory of God, and the firmament the work of his hands.—Day unto day uttereth speech, and night unto night sheweth knowledge.—There is no speech nor language where their voice is not heard," &c. And also *Solomon* his son, the gifted of heaven, whom we read of in the sacred volume, where it is said that "God gave him wisdom and understanding *exceeding much*;" and that "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt," (which last was the country where Astrology reached to great perfection.) And in the 7th chapter of his Book of Wisdom, he declares that he knew "the circuits of years, and the positions of the stars, the beginning and ending and midst of the times; the alterations, and the change of seasons," &c. In fact there still exists a beautiful monument of Solomon's superior knowledge of the science of the stars, in the finely sculptor'd zodiac which is still to be seen on the remains of an ancient palace at *Balbec,* (of which Mr. Wood has given a faithful description) *which the author of this Work has historical grounds for supposing to be the scite of the ancient Lebanon,* in consequence of the sculptor'd ornaments of flower-work, pomegranates, lions, oxen, cherubim, &c. which were, according to the sacred scriptures, amongst the chief decorations of the Jewish temple—(all of which are as authentic grounds, as an antiquarian would naturally wish, for the establishment of any disputed point in historical research)—and hence, it may be presumed, that if the most wise and virtuous of the ancient worthies, as deduced from the united records of both sacred and profane history, have studied and labored in

this celestial wisdom, it is sufficiently interesting to arrest the attention even of the present refined yet somewhat incredulous age.—The system of *State Astrology* shall now be given; in which we observe, in the first place, the path of the Sun through the twelve celestial signs, or zodiacal constellations, to each of which a theme of heaven should be cast; but the more eminent practitioners in this science, observe only *the quadratures of the seasons,* hence we will treat first of

The Spring Quarter,

OR THE ENTRANCE OF SOL INTO ARIES.

In the Ephemeris, the day, hour, and minute of the ingress of the ☉ in ♈ (which is about the 20th or 21st of March in every year) is correctly noted; and to that precise time the theme of heaven must be cast; in which the following diagram will be found eminently useful.


The wealth, bank, or exchequer of the government, the friends, rights, *magna charta*, — and counsellors of the commons or people.
THE KING; or the chief magistrates, and government of the nation, also the aristocracy.
The ecclesiastical power, and the courts of chancery or equity, also the *commercial* power of the nation.
The private enemies of the nation, also its prisons, dungeons, and the criminal code, in general, spies, &c.
A DIAGRAM
of the Effects of the
Twelve Houses of Heaven
IN
STATE ASTROLOGY;
Illustrating the various symbolical effects of the Planets, by celestial position, according to the
Most Famous Authors.
The privy-council, the king's friends, the secrets of government, the fate of the people in life and death.
The ascendant of the PEOPLE at large, and the *House of Commons* — The ancestors of the Royal Family, and heraldic insignia.
The house of *war* and *battle*, the *public* enemies of the nation, and the dignity of the government in a defensive way.
The wealth, poverty, or well being of the community at large, the youthful branches of the blood royal, and deaths of national enemies.
The *armed* naval power of the nation, under pay of the government. The religion of the sovereign. The fate of the nation in health or sickness.
The neighbouring nations in amity with the people, the servants or domestics of royalty, every thing connected with posts, and letters.
The *landed* interest of the nation, the public opponents of the regal power, at home or abroad. Their ancient rights or ancient customs.
The chief significator of the youthful or *rising* generation, the house of theatres, exhibitions and *national* pleasures, increase in the population and amusements.

Having erected the scheme to the given time of the solar ingress, the student must well and attentively collect the various testimonies of good and evil; observing what planets are angular, (and consequently more powerful) what *aspects* they form, and the symbolical indication to which they are allotted, by the foregoing diagram;—still bearing in mind, that as in the doctrine of nativities, the greater cause will still be found to overcome the lesser, and the more powerful aspect will neutralise the weaker; by which means he will read in the heavens the well or ill being of that nation or kingdom for whose latitude he erects his scheme, with all its various contingencies; and will be able to answer positively of peace or war, health or sickness, dearth or plenty, either of the national population, or the particular subject denoted by that house of heaven from which he deduces his judgment.—We have a most famous example on record of the accuracy with which the ancient Astrologers observed the heavens; In the instance of *Thales,* who was one of the celebrated wise men of ancient Greece; Aristotle relates of Thales, "that being upbraided by some foolish scoffers on account of his poverty, and with the unprofitableness of his studies in wisdom and philosophy, he had recourse to his Astrological skill, whereby foreseeing that in the year following, *olives* would be unusually plentiful; to show his reproachers the vanity of their ill-timed scoffing, the winter before that year he hired all the shops and depositaries (both at *Chios* and *Miletum*) that were reserved for the making of oil, and having got them into his hands for a very small sum, because no man would give more at that season of the year—After he had thus forestalled their use, the next year, when the time of gathering olives came on, every man being suddenly destitute of rooms and offices, answerable to the great plenty of olives, with which they were glutted, were driven to resort to *Thales* for his supply thereof; who taking advantage of that necessity, did turn them over at what price himself listed: whereby he gathered together on a sudden, *a great mass of money;* and afterwards (to show his contempt of riches) gave it to the poor.—Thus letting the world understand that it was no hard matter for an Astrologer to enrich himself, if wealth were the thing that he

esteemed; and although at the present day, "the precious metals" are more difficult to acquire, yet it may be still retorted upon the adversaries of Astrology, that as in the days of Thales, the wise observer of nature, by the courses of the stars, might, were he so inclined, even in these days, as certainly enrich himself by his skill in celestial wisdom, as did those of old. The foreknowledge of the rise and fall of certain commodities, connected with the commercial pursuits, or the daily fluctuations in the monied interest, and the various secrets relative to the finances of the country; *which none but an Astrologer could possibly foresee or account for,* afford the means of almost boundless wealth, and without the hazard usually attendant upon such contingent speculations. Probably some illiberal persons, or inveterate critics, may condemn these assertions, as destitute of truth; but the believer in the art, or the true philosophic observer of nature, will readily perceive that it is no vain or empty boast of fallacious skill, but merely the effects of a judicious application of certain principles, which antiquity has bequeathed us, and experience ratified; in certain peculiar cases, *by which the student in starry science is enabled to foresee the good or ill fortune of every undertaking.*—Thus also the sacred writers "Happy is the man that findeth wisdom, and the man that getteth understanding—she is more precious than rubies; and all the things thou canst desire, are not to be compared unto her,—length of days is in her right hand, and in her left hand riches and honor!"

The ingress of *Sol in Aries,* is the horoscope, radix, or ground work of the *Astrological* year, which commences therewith, and continues with the solar circuit throughout the whole of the twelve celestial signs.—Hence all predictions in almanacks, and annual publications, have, or are presumed to have, the theme of heaven erected to the *vernal ingress* for their primary data; but in addition to this, it is also necessary to pay great attention to the *Neomenia,* or

THE NEW MOON OF THE YEAR.

In every annual revolution of the Sun, the first *New Moon*

of the infant year, is to be considered as of particular and essential force in Astrological knowledge. In former times, this lunation was with much pomp and solemnity observed as a festival, especially in the remoter ages, and by the ancient nations.—It was celebrated by the Israelites, as well as by the Pagans (which is evident from the 20th chapter of the first book of Samuel) and kept once in a year with extraordinary ceremonies. Although these superstitious observances are happily no more, yet the efficacy of the planetary motions at the New Moon, *nearest to the vernal equinox,* cannot be denied, and in all cases the student must well observe the horoscope for that lunation; and by examining the various configurations formed by the active or passive stars, and Astral significators, *joined to the effects denoted in the vernal ingress,* he will be enabled to arrive at the most perfect conclusions, relative to the destiny of that nation, for which his calculations are made.

" ——— Look how the floor of heav'n
Too thick inlaid with patines of bright gold!
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls.—
——— But when the planets,
In evil mixture, to disorder wander,
What plagues? and what portents? what mutinies?
What raging of the sea? what shaking of the earth?
Commotion in the winds? Frights, changes, horrors,
Divest and crack
The unity and married calm of states,
Quite from their fixtures!"

SHAKSPEARE.

THE INGRESS OF SOL INTO

Cancer, Libra, and Capricorn.

CONSTITUTING THE

Summer, Autumn, and Winter Quarters.

In like manner as we have given the precepts for judging the vernal equinox, even so must the student proceed in forming his predictions from the remaining quadrants of the year, framing his horoscope for the summer quarter, at the precise hour and minute when the Sun enters the constellation *Cancer;* for the autumnal quarter, when Sol enters the beginning of the sign *Libra,* and the hyemal, or winter quarter, when he in like manner touches the first star in the constellation *Capricorn.* The time *when* each of these takes place, the Ephemeris, as before said, will accurately show; and, moreover, these ingresses are in the Ephemeris calculated to *solar time,* which requires no addition or subtraction whatever to be made, contrary to nativities where the time is accounted by clocks and watches, and consequently not correct, till regulated *by* the Sun.—Thus the method of predicting by the horoscopes of the year in State Astrology, is void of any difficulty in the process, and sufficiently plain and easy to any one who will but pursue the subject in a scientific way, as we have heretofore described.

As a stimulus to such proceedings, it may not be deemed altogether irrelevant to the subject, by remarking that the most remarkable events in the fate of Europe and the surrounding nations, *have been* actually foretold, (through the simple but beautiful theory of Judicial Astrology).—Thus, in the Prophetic Almanack, the exact day on which the late Queen Caroline died was predicted twelve months before it took place, and at a time when the subject thereof was in the enjoyment of health, and to all appearance long-lived; as also the war with the Burmese, and other *special* predictions.—And to go no farther back

than the present year, in the Prophetic Messenger for 1827, *the author of the work* predicted the death of the late illustrious and lamented Duke of York; the similar changes in the cabinet; the aggression in Portugal, &c.—Even as late as the last month, (November 1827) there is the following remarkable announcement of an event that even now continues to occupy almost undivided attention, namely, the battle of *Navarino*. The author's words are these "*The Turks are going to open variance with a gigantic power; a dreadful shipwreck or disaster at sea is shown by the signs of the month, which are remarkably replete with evil,** &c." Therefore it necessarily follows, if that the science, when closely studied, invests the diligent enquirer with these "*prophetic powers,*" which we have given proofs that it does, it must be worthy of the patronage and support not only of the learned, but of the most dignified; since many contingent events, which necessarily cause almost fatal errors in the system of foreign dominions, might by this means be rectified and partially prevented.

Doubtless, great care and almost undivided attention to the courses of the stars and the "bright messengers of Heaven," coupled with a true philosophical and patient genius, entirely divested of prejudice, with a rigid observance of truth in every instance, are qualifications not easily found at the present day, when wealth and power are the idols most men worship; but still it must be allowed, that "patience and perseverance will perform wonders;" and no one should rest satisfied with a bare superficial examination of *any* art or science, but according to that saying of the ancients, *Veritas in Pieteo* (or "truth lies hid in a well") they should strive by all possible means to arrive at the possession of sterling knowledge, which is the noblest

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* Vide *Prophetic Messenger, page* 38. As also the hieroglyphical engraving for that year, which was issued as early as October 1826, and contained *an actual picture of the grandest events of the ensuing year*, namely, *the firing of cannons, the march of armies, a naval fight*, &c. &c. As singular an instance of Astrological foresight as could well be adduced!

attribute of mankind in every age. And the true observance of nature in her most retired paths, will eminently conduce to the attainment of this desired object. Thus *Milton:*

> " Now Heav'n in all her glory shone and roll'd
> Her motions, as the great first mover's hand
> First wheel'd their course; earth in her rich attire
> Consummate lovely smil'd; air, water, earth,
> By fowl, fish, beast, was flown, was swum, was walk'd
> Frequent; and of the sixth day yet remain'd;
> There wanted yet the master-work, *the end*
> *Of all yet done;* a creature who, not prone
> And brute, as other creatures, but endued
> With sanctity of reason, might erect
> His stature, and upright, with front serene,
> Govern the rest, self knowing, and from thence
> *Magnanimous to correspond with Heaven;*
> And worship God supreme, who made him chief
> Of all his works."
>
> *Paradise Lost.*

Eclipses.

It has been a constant argument brought forward by the *illiberal* adversaries of Judicial Astrology, that it is fallacious to attempt at predicting future events from the known and necessary phenomena of nature, of which eclipses are a part. But observe the *true* force of the argument; the Astrologer does not pretend to attribute the effects which follow eclipses, to the single circumstance of the luminaries being obscured, in a greater or lesser manner, (although the occurrence of a total eclipse happens so seldom, that even here the Astrologer who reverences the sacred volume, which speaks of *the signs of Heaven,* might be probably somewhat justified by attributing certain effects thereto). But *it is the position of the whole Heavens, taken in his horoscope for the given time of the ecliptic darkness, which he observes, and the actual configurations of every planet, as well as those of the luminaries,* which

are active or passive agents in the eclipse.—The eclipse itself serving only as an *epoch*, or celestial date, whereby certain events are to be predicted from the heretofore known qualities of the reigning stars, or planetary orbs.—This places the matter in a new light, and consequently *removes the charges of superstition* and absurdity, which are usually showered down in plentiful epithets upon those *who dare to be wise*, by attempting to find a clue towards unravelling the mysterious laws of the universe. It is by a similar *play* upon letters, words, and arguments, that the shallow and groundless abuses of this most noble science is founded.—A fact, which we hope the critics who may be fated to oppose our humble endeavours in the cause of *truth*, will not suffer to pass by unnoticed.

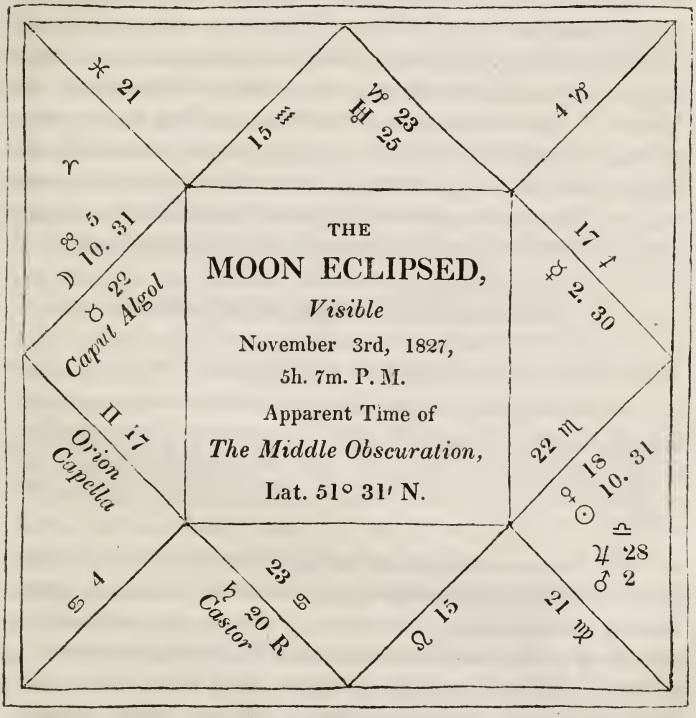
As a proof of the *reality* of planetary agency at the time of eclipses, let the reader only refer to *the remarkable events which succeeded the great solar eclipse of September* 7, 1820. In the latter part of that year, and in the early part of 1821, a general ferment was excited by the proceedings of the late Queen Caroline. It was in the month of May 1821, that the most mighty of earth's imperial conquerors, Napoleon Buonaparte, died.—Next we have the extraordinary ceremony of his majesty's coronation, at which the ill-advised queen attempted to be present; the death of the same ill-fated princess within a few days after; the tumult at her funeral.—The persecutions of the Grecian Christians by their Turkish taskmasters; which became general just at the occultation of the great luminary, and which brought on a train of massacres and brutal violations, as horrible and revolting to human nature as any on record, by which the great cities of Turkey in Asia, were filled with female victims, and children, the prey of the barbarian; and cities of injured Greece with reprisals of Mahommedan blood!—Neither must it be forgotten, that in our nation the most extraordinary distress prevailed among the agriculturists, which caused the ruin of thousands, as well as the great depreciation of land, which in many districts, was left almost entirely on the hands of the proprietors; and rents, in consequence, were reduced throughout the country from 30 to 60 per cent! These

events were of too much magnitude to be indifferently passed over by the reflecting and philosophical Astrologer

But more recent still, and more fresh in the memories of our readers, are the no less remarkable events which have succeeded the *solar eclipse of November* 29, 1826. Within a month of that celestial obscuration, arrived the news of the war in Portugal; the embarkation of British troops for the scene of action, which was so totally unexpected, that millions of money were alternately gained and lost by the sudden depreciation in our government securities.—Next, the nation was filled with one universal note of lamentation and poignant sorrow, by the death of the illustrious commander-in-chief, of the bravest troops in the world; succeeding this, were the almost unprecedented distractions in the cabinet, through which the king was left without a responsible adviser, the army without a commander, and the government without a head.—Then succeeded the Whig promotions, and the total change in the cabinet thereby—the violent opposition in the parliamentary senate—the death of Mr. Canning, at a most critical juncture; the arming of the Russian fleet—the death of the emperor of Saxony, and other no less remarkable events, which whatever may have been their cause, have produced the grandest actions on the great theatre of Europe; and events which none but an Astrologer can possibly account for, but which, he contends, *were produced entirely by the positions of the heavenly bodies, and their prevailing aspects, at the period of the eclipse;* to which the solar ingresses, as before described, bore testimony.

In calculating *eclipses,* the Astrologer must draw forth his horoscope to the precise minute of time when the eclipse is said to be in the middle of its greatest obscuration.—This is also known by the Ephemeris, where the date thereof is set down; but otherwise it is easily calculated by the requisite tables, or by stereographic projection; but the first of these is the most facile and easy in practice, and the horoscope when erected, must be judged by the aforesaid elementary principles, which we have clearly elucidated in various parts of this work, which if he wishes to excel in this pursuit, must be well remembered. Each aspect must be equated, and its various designation, either

symbolical or natural, well and judiciously observed; the quality of the fixed and erratic stars: the nature of the ascending and culminating constellations; the lord of each celestial house; its position and true Astrological meaning; together with the time when these events will occur, which is hereafter elucidated; by which means the portents of each celestial omen will be faithfully perceived, and its certain allusion to that particular region or country over which it bears rule, most accurately known.—We shall here subjoin the horoscope for the late *lunar eclipse* of November the 3rd, 1827.



"There shall be *signs* in the *Sun*, and the *Moon*, and the *Stars*—upon the Earth, distress of nations, with perplexity, the sea, and the waves roaring; and men's hearts failing them for fear, and for those things which are coming upon the Earth." LUKE xxi. 25, 26.

The illustrated *Frontispiece* which adorns this work, contains as faithful a picture as could well be formed of the true Astrological prefigurations of the foregoing ominous horoscope! —and as the author had treated of the particular effects of each celestial sign, relative to this eclipse in the Prophetic Messenger for 1828 in a copious manner, he subjoins the predictions *verbatim* therefrom; merely premising that the student will at once perceive the singular positions of *Herschel* in the midst of heaven, in the verge of Capricorn; a sign which has peculiar Astrological signification to certain countries and regions at the time we write;—added to which, the *Moon* being eclipsed in the ominous degree of Taurus, heightens the presage in a most extraordinary manner.—Neither is the portentous scheme any way lessened by the angular position of Mercury in the house of war and battle; nor by the position of the Moon *with* the Dragon's Tail: but on the contrary increased.—The testimonials of *many* strange and extraordinary occurrences are too plain and manifest to be passed over without comment, —*they are all faithfully depictured in our hieroglyphic!*

"PROPHETIC OBSERVATIONS"

RELATIVE TO THE PORTENTOUS CONFIGURATIONS OF THE HEAVENLY BODIES AT THE VISIBLE ECLIPSE OF THE MOON,

On the 3rd of November, 1827; *the effects of which will be in active influence over the greater part of Europe for a considerable period!*

That the stars are signs of future events, and that they have power over the inferior world, and over all terrestrial objects, is clearly demonstrated; not only by the inspired writers, but also by the most celebrated fathers of the Christian church, in all ages.—Luther, the great reformer, in his commentary on the book of Genesis, affirms, that Moses expressly declares, "that the Moon, with the Sun and Stars, were placed in the firmament of heaven for tokens of that which should befall us, as experience teaches, in eclipses, great conjunctions, and the like." Melancthon also advises the reader to compare this

with the prophet Jeremiah, who speaks of "*the signs of heaven*" in a most emphatic manner.

The records of antiquity assure us, that Astrology was formerly the favorite pursuit of the wisest, the mightiest, and the most exalted of mankind. Thus Berosus, the Chaldean, was so famous in the art, that, after his death, his statue was erected with a golden tongue, to denote his almost divine skill in predictions.—It is recorded of the Roman emperor Adrian, that by his knowledge in the science, "he was able to set down a diary of every accident that would befall him, to the very hour of his death!"—And the extraordinary skill of Severus, another Roman emperor, was such, that having cast his nativity, previous to his expedition for the shores of Britain, he caused it to be inscribed on the walls of his judicial palace, with the prediction affixed, (as a monument of his knowledge,) "*that he should never return again*;" which accordingly happened, for *he died at York*, after ruling the empire eighteen years!—And, as Sir Christopher Heydon justly observes, "so highly hath this divine knowledge ever been esteemed, by the ancient monarchs of the world, that grateful antiquity could not better eternize their memory to posterity, than, as when they lived, they valued nothing so precious as the contemplating the heavenly bodies; so being dead, to make their names live for ever amongst the stars. From hence it is that the fairest constellations of heaven, as Arcturus, Orion, Hercules, Castor, Pollux, Perseus, Chiron, and the like, still do retain their names: whereby their renown now shines more durable, in these celestial lamps, than it could by being engraven on the most sumptuous pyramid, mausoleum, triumphant arch, or other monument, made of frail earthly matter, and subject to the ruins of time!"

Amongst the celestial phenomena of the starry orbs, those of ECLIPSES rank in the first class. In the Prophetic Messenger of the former year, I have deduced an evidence of Christianity therefrom, and proved thereby, that Astrology and Theology are twin sciences; *each* capable of making mankind happier and better. The ancient records, were they consulted, would also lead to convincing instances of these facts, had we time to

descant thereon. And it has been remarked by every wise observer of nature, that important changes follow such configurations; which extend not only over kingdoms, states, and individuals, but also over the brute creation. A singular instance whereof is recorded by *Peucer*, in his "Tractate of Astrological Predictions," where he gives an authentic example of three dogs, "who were all whelped in the eclipse of the Moon," "and which, after they were grown up, fulfilled the significations of the eclipse by their miserable death—one of them being torn asunder by hounds, another falling off from a high place, first broke his thigh, and the next time his neck; the third was burnt!"

The eclipse, of which I now intend to decipher the omens, is that of the lesser luminary, the Moon, which takes place November 3rd, 1827, 5h. 7m. P. M. or afternoon, a correct view of the theme of heaven, for which is given in the foregoing page.

"Full orb'd,
The Moon, rising in clouded majesty,
Is now all over blood.
A setting crimson stains her beauteous face;
A vast eclipse darkens the lab'ring planet."

MILTON.

In the horoscope of the hour, the 23rd degree of the celestial Bull is oriental; and the mischievous fixed star, Caput Algol, or Medusa's Gorgon-Head, is unluckily located near the cusp of the House of Life. The Moon is just arising in Taurus, opposed to Venus, from signs of a fixed nature, and singular power. The Sun and Venus being configurated in the constellation of the Scorpion.—Supreme in the middle heaven, the Georgian planet Herschel, is gloomily beheld by a malicious aspect of Saturn, the lord of the ninth, tenth, and eleventh houses, who, by retrograde motion, approaches a radical trine of Venus, the reigning star, and ruler of the ascendant. Jupiter and Mars are each found in the sixth mansion, in the Autumnal Equinox; the latter in amicable reception with his dispositor, from swift and moveable constellations, containing particular

groups of eminent fixed stars; Mercury, "the swift messenger of heaven," being angular, and beholding Mars by amicable rays, while no less than five planets are under the earth!

"Behold! the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

"For the stars of heaven, and the constellation thereof, shall not give their light: the Sun shall be darkened in his going forth, and the Moon shall not cause her light to shine."—ISAIAH, xiii. 9, 10.

The Astral omens of this celestial horoscope are very portentous and lasting in effect; they afford matter of serious contemplation to every "nation of the earth," especially as it takes place in a fixed and determined sign, and under baleful constellations. On the continent, and more particularly in those countries where the eclipse governs, the hostile rays of the warring orbs will be severely felt. Those are the Russian and Turkish empires; great part of Persia, Germany, Holland, Rome, Italy, and the Netherlands; the South American States, the American Republic, and also India or China. In some of these countries there will be fearful mortality, civil commotions, insurrections, decay of trade, and oppression of the common people, by tyrannical rulers; numerous outrages, or fearful murders, assassinations, and many unheard of crimes. The Austrian monarchy has a share of the evil, in various ways. The coffers of the continental governments are emptied and drained of wealth. The cities of Tunis, Algiers, Constantinople, Moscow, Petersburgh, Berlin, Madrid, Vienna, Mexico, New York, and Philadelphia, are subservient to the hostile decrees of fate. Death seems busy with his dart, even in the imperial palaces! An *Empress*, or princely matron, and an unusual number of the fair sex, will stoop to fate.* The grim tyrant will make sad havoc among the high, and the warlike, and the mighty; and many a splendid mansion, many a royal structure, will be turned into mourning. The configurations

* These predictions were published in October 1827. *The Empress of Saxony* is since dead!

will cause malevolent effects in Spain, the country of anarchy; and not even the Bourbon government can expect to escape from harm. Even nearer home, both in our own country and in Ireland, will the shock of evil aspects be conspicuously perceived. The Catholic mitre, the Episcopal chair, the Dissenting pulpit, each are warned of *evil*. A sudden event causes much alarm to a distinguished European state; an appeal will be made "to the wooden walls of England;" but the omens are singularly favourable for any enterprise in which the gallant naval heroes of Britain are concerned.* Crafty incendiaries in the "Emerald isle," are completely foiled in their endeavours to instigate the peasant, and urge him to deeds of revenge; yet in that country some treacherous scheme is planned, or partially executed, which will bring down vengeance on the head of the wicked designer; priestly artifice meets also with its deserts. From the position of Herschel, I fear many failures will take place in public buildings, edifices, and national works of importance. Certainly the greatest genius in the known world will die under the effects of this eclipse, and one state in particular will, like a furnace boiling with wrath, become both the terror and warning of despotic nations. The winding sheet will also deck the banners of a great military hero; another, high in rank, but not in prowess, descends the steps of that mansion from which none return; and not even the elegance of the bar, the senate, or the classic academical chair, can frustrate the powerful mandate of him who was never yet known to turn from his purpose.—I foresee extraordinary deceit and hypocrisy in religion; atheism advancing rapidly, and crimes increasing fearfully. I see kings but as dust, and the renowned as the chaff in the field. Great part of the continent will suffer by storm and tempest, or inundations. The fruits of the earth will fail, and even the brute creation will suffer unconscious of the cause. In the *new world*, I perceive states as if rising and falling with the passing breeze; in the

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* *The battle of Navarino* has been since announced!

old world, sickness, death, crimes, and commotions. Even on the shores of Britain, may the blast of preparation for war be sounded; and on the continent, as well as the Turkish empire, some great crisis is at hand! *Let Europe beware;* for there are few nations which will not feel, and that most bitterly, the effects of the Moon eclipsed in Taurus, afflicted by the evil rays of Caput Algol!"

P. Messenger 1828.

THE DURATION OF THE EFFECTS CAUSED BY ECLIPSES.

In eclipses of the *Moon*, the effects are found uniformly to succeed the obscuration of that luminary almost immediately. But in those of the *Sun*, it is generally found that three months or more elapse, before the grandest effects are visible; and as to the *duration* thereof, the student must well observe in what *sign* or constellation of heaven, the eclipse happens; for the effects of an eclipse of either luminary in ♉ ♌ ♏ or ♒, will last for several years; if in ♋ ♈ ♎ or ♑, the effects are over in a far more brief space of time; but if in ♊ ♍ ♐ or ♓, they are found to commence *much sooner*, and to continue a long while in force, yet liable to occasional interruptions; and in these latter signs, they are found also to afflict *mankind* far more powerfully, than when the eclipse falls in tropical or equinoctial signs.—It must also be again remembered, that the greater or lesser effects of each eclipse, will be always in proportion to the number of *digits* eclipsed; or in other words, *the more total is the eclipse, the more powerfully will it operate upon the earth and its inhabitants.*—Also, that eclipses which are *invisible*, are found to have no peculiar or *perceptible* influence over that region, city, or country, *to which* they are invisible.—The united observations of Astrologers, "in every age and every clime," confirms this opinion; and the student himself can soon prove it.

OF COMETS,

The Prodigies of Heaven.

"I consider a *comet*, or in the language of the vulgar, a blazing star, as a sky-rocket, discharged by an hand that is Almighty."

ADDISON'S *Guardian.*

"Lo! from the dread immensity of space,
Returning with accelerated course,
The rushing *comet* to the Sun descends;
And as he sinks below the shading earth,
With awful train projected o'er the heavens,
The guilty nations tremble."

THOMSON.

On the appearance of a remarkable comet, a short time before the death of the celebrated emperor *Charlemagne*, that monarch became extremely anxious upon the sight of this terrific messenger, and interrogated his Astronomers as to what it foretold?—Eginardus, his secretary, a profound philosopher, with whom he then held a conference, answered him from the scriptures—"Be not dismayed at the signs of heaven." To which the emperor replied, that "*he was not dismayed at such signs, but feared and reverenced the powerful cause, and Divine framer of them, who being incensed with anger against a people or a prince, is wont* by these, *to admonish them of his wrath,* and to call them to repentance *that they may avoid it.*

Modern philosophers have been at infinite pains to persuade us, that every part of the sacred volume, which is replete with intimation relative to the *importance* of the "heavenly signs,"

is a mere jumble of words devoid of meaning; nay, they will not even allow that the most terrific, or blazing comet, has any thing to do with portending national calamities, or the fall of the mighty and tyrannical, in which light our ancestors invariably viewed them.—*How far they have succeeded, and how far they have reaped the fruit of their labours,* let the monstrous growth of atheism, sophistry, irreligion, crimes and immoralities, with the shocking contempt of "all that is sacred on earth, or holy in heaven," *bear awful witness!*—Our forefathers were pious, were brave, were religious; they fought, bled, and conquered for the land "of their *altars,*" as well as their homes; but they *believed* in Astrology, they reverenced the "signs of heaven;" in a word, they were what is now called "superstitious," although, except in the dark ages of popery, (when the mitre and the crosier at times bore cruel sway,) we could challenge the whole of our modern sophists to affix aught like "superstition" or credulity to the memory of our heroic ancestors.

It is fortunate for the celestial science, and proves the *connection* between its truth, and the truth of the sacred volume, that in the minds of the great majority of mankind, there is, and for ever will be, an innate evidence in favour of the ancient and vulgar opinion; for that opinion, whatever the pomposity of modern scepticism may say on the subject, is certainly the most *pious.*—*Daniel* (in his 6th chapter) says, that "He (God) worketh *signs and wonders in heaven,* and in the earth;" and *Christ,* speaking of the calamities which were to come upon Judea, declared, that "nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights; *and great signs shall there be from heaven.*"—The history of Josephus (the Jewish historian) proves that *all* these things were fully accomplished.

Neither did these things escape the attention of the greatest and wisest men of ancient times. *Cicero** writes, "that in the civil war between Octavius Augustus and Mark Antony, it

* Cicero (*de nat. deor. l.* 2.)

was observed that *comets were the harbingers* of the miseries that then befel them." *He* was of opinion, "*that such appearances were prenunciations of great events ;*" and which, he says, "were confirmed by various instances from all antiquity." Of the same opinion was *Pliny*,* who writes, "*a fearful star this comet is*, and not easily expiated, as it appeared by the late civil troubles when Octavius was consul ; as also a second time by the intestine war of Pompey and Cæsar ; and in our days, about the time that Claudius Cæsar was poisoned, and left the empire to Domitius Nero, in the time of whose reign and government there was a blazing comet, in a manner continually seen."—Another writer, no less celebrated among the ancient worthies, *Seneca*, exclaims, "Some comets are very cruel, and threaten us with the worst of mischiefs ; *they bring with them, and leave behind them, the seeds of blood and slaughter.*"—*Socrates*, the historian, records this passage† upon Gainas' besieging of Constantinople, "So great was the danger which hung over the city, that *it was presignified and portended by a huge blazing comet* that reached from heaven to the earth, the like to which no man ever saw before."—*Cedrenus*,‡ another historian, states, that a comet appeared before the death of Johannes Tzimicas, the emperor of the East. He says, "*It foreshewed the death of the emperor*, and those immediate calamities which were to befal the Roman dominions, by reason of their civil wars." In another part of his writings he likewise states, that "*a wonderful comet was seen in the reign of Constantine*, which portended calamities that were to befal the world soon after." *Anna Commena*, the daughter of Alexius, the Greek emperor, (whose life she wrote) speaking of a most remarkable comet that appeared before the irruption of the Gauls,§ remarks, "This happened by the usual administration of Providence in such cases, *for it is not fit that so great and strange an alteration of things as was brought to pass by that coming of theirs, should be without some previous denunciation and admonishment from heaven.*" She further remarks, that all

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* Pliny (*l.* 2. *c.* 25.)

† Socrates, *b.* 6. *c.* 6.

‡ Cedrenus, "vide his Compendium of History."

§ Alexiad *l.* 12.

the enquiry of spectators, was, "*What evils doth this new light in the heavens come to warn us of?* What strange tidings doth this messenger from above arrive with?"

Machiavel,* speaking concerning comets, remarks "however it cometh to pass, *so it is, that we have it vouched by experience*, that some great commotions *are the consequences of such signs as these*." *Milichius*,† professor of mathematics in Maidenburg, observes, "there is good grounds for the usual behaviour of men as to comets; for they have reason to gaze at them with so much terror and astonishment as they do, *because it hath been proved, by a large induction of experience and observation*, that they denounce great slaughter to the world, sacking of cities, subversion of kingdoms, and other public disasters."

The learned *Grotius*‡ observes, that "Comets and fiery swords, *and such like signs, are wont to be the forerunners of great changes in the world*." Thus also Josephus,§ who after commenting at large on the wonderful blindness and wilful obstinacy of his countrymen, (by which their ruin was preceded) remarks, that "when they were at any time premonished from the lips of truth itself, by prodigies, and other premonitory *signs* of their approaching ruin, they had neither eyes, ears, or understanding, to make a right use of them, but passed them over without heeding, or so much as thinking of them: as for example, *what shall we say of the Comet, in the form of a sword, that hung over Jerusalem for a whole year together?*

In addition to the foregoing, it may be mentioned that the most eminent mathematicians and philosophers of former times, held similar opinions of the prodigies portended by Comets.—Among whom may be named, as most conspicuous, Ptolemy, Tycho Brahé, Longomontanus, Clavius, Piso, &c. &c.; and to deny their *effects*, even according to natural philosophy, is equally as absurd as to deny the known effects of the Sun and Moon, or of any other celestial body. Their appearance may,

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* Machiavel, *Disp.* l. i. c. 56.

† *Vide* his Commentary on the second book of Pliny.

‡ Grotius, *in Prop. Joel*, c. ii. v. 30.

§ Josephus "*Wars of the Jews*," b. vii. c. 12.

on natural principles alone, be accounted as forerunning (and consequently presaging) *evil*, since their presence must certainly *derange* the system for a time; and as a clever Astrologer observes, "The ancients, who though not so *learned* as the moderns, were more *acute* in their observations, considered them as the cause of every calamity that could afflict mankind; and modern observations confirm this opinion." *The great Comet in* 1680, *followed by another lesser one in* 1682, *was evidently the forerunner of all those remarkable and disastrous events that ended in the revolution in* 1688. It also evidently presaged the revocation of the edict of Nantz; and the cruel persecution of the Protestants, by the French king Louis XIV., and which was afterwards followed by *those terrible wars, which with little intermission, continued to ravage the finest parts of Europe for nearly twenty-four years.*

Leybourn in his Mathematical Chariot,* gives a description of four Comets which appeared in 1618, *the year before the commencement of the thirty years war in Germany,* which evidently prognosticated the devastation, blood, and slaughter, that ensued; as one of them appears to have been particularly remarkable. Ricciolus, Hevelius, and Dr. Cotton Mather, have given a catalogue of all the remarkable Comets that had appeared before their time, with a list of the real occurrences which took place soon afterwards. Indeed it is almost superfluous to mention further examples of the kind, did we not bear in mind those *recent* instances, in which the appearances of these warning messengers have had ample verification, as to the events they foretold. Thus the Comet in 1807, which appeared towards the south in September, presaged the troubles in Spain, the dethroning of its king, and the subsequent usurpation of his son Ferdinand, with those remarkable events that almost immediately succeeded its appearance

But the great Comet of 1811, which appeared near the constellation *Ursa Major*, and whose orbit crossed the ecliptic, in the sixteenth degree of *Leo* and *Aquaries*, was the most remark-

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* Leybourne, *Cursus Mathem.* p. 453.

able that has appeared in modern times, when about the time of its greatest northern declination, and when its appearance was in consequence most conspicuous, it daily passed over the midst of Europe. Neither were the nightly changes, of which it was the forerunner, less conspicuous in their quick and rapid succession.—A few months afterwards, the late French emperor, guided by his evil star, commenced his unfortunate march against Russia.—*The burning of Moscow, the destruction of armies, and the stupendous events which almost immediately followed the appearance (of that celestial omen) are subjects of history, never to be forgotten!*—And he would deny the possibility of Comets, being sent as *special tokens*, to forewarn mankind, naturally considering after such facts as the above, offers a most pointed insult to the divine wisdom of the "Most High," the Almighty Ruler of the Universe.

Astrologers, in general, have supposed comets to be of a fiery nature; which seems likely to *be* the case, since their appearance is usually succeeded by an unseasonable warmth in our atmosphere. Providence seems also to have wisely ordered, that they should move in *angles*, that do not interfere with the planetary orbs that revolve in the zodiac.—To which it may be further adduced in *evidence* of their being sent for "signs," that the greatest of them, and the most remarkable, have uniformly appeared in the northern hemisphere; thus passing over those nations which have been the most convulsed by great political events.

"*The hour arrived*—and it became
A wandering mass of shapeless flame,
A pathless comet; and a curse,
The menace of the universe."

BYRON.

ASTROLOGICAL PORTENTS

FROM THE APPEARANCE OF

METEORS, AND UNUSUAL CELESTIAL PHENOMENA,

In General.

The ancient Astrologers, in these particulars, were accustomed to pay peculiar attention to that part or quarter of heaven in which these celestial appearances were first seen; added to which, they observed in what constellation of heaven, and near what fixed stars of eminence, they were posited, in respect to their longitude. They also deduced a system of presages from their color, shape, resemblance to swords, crowns, halo's, wands, flames of fire, &c. But the most philosophical and also natural way, is evidently to cast a theme of heaven, to that hour in which they are first seen; and from which the certain cause of their appearance is more likely to become manifest to the student, than in any other manner. The figure of the heavens at the appearance of the Georgium Sidus, or the new planet discovered by Herschel, and since called by his name, evinces the singular truth of this corollary.—This planet was first discovered on March 13th 1781, 10h. P. M.; and by casting the horoscope for that period, the student will perceive that the celestial stranger was *in the ninth house of heaven, and Saturn in the twentieth degree of Sagittarius, in the second house or house of wealth.*—The horoscope of his appearance of course most plainly indicated, that the influence to be expected from this newly discovered star would be eminently evil—and such, Astrologers have ever found it to prove.—Therefore it readily follows, that the same rules must be observed in every case, where a new celestial appearance or unusual phenomena is observed in the heavens.

Astra regunt homines, sed regit astra Deus.

The Mystic Signatures

OF THE SEVEN PLANETS;

AN EXTRACT FROM AN HIGHLY CURIOUS AND ANCIENT ORIGINAL MANUSCRIPT.

Communicated by Philadelphus.

"THE heaven, stars, and planets, cause no evil, neither were we corrupted and tempted by them, but by parents, from whom by a natural induction of blood and inheritance, we all derive a corrupt will, which causeth in us many unlawful desires and their consequences; the fountain and cause whereof is, a corrupt will, for every planet in its own property is good, and communicates nothing to us but what is good, but our will being corrupt, makes a bad use of that which is good in itself; as for example:—*fire* is good, and so necessary, that we cannot live without it; but he who is corrupt in his will, may set his neighbour's house on fire with it, *and so it is of the planets,* as it is manifested in their order."

Saturn.

♄ in his property is contemplative, and conduceth to all *secret wisdom and deep science,* in which respect he is uppermost, like the head over the body, for contemplation always goes before action; wherefore Saturn having the *contemplative* property, is placed above the other planets whose properties are only active. The property of Saturn stirs up the contemplative faculty of man, and kindles in him a desire to know the mysteries of God and nature, and this is done accordingly, if the soul be good; but if the unlawful appetite of the fiery essence prevail, then it seeks not the mysteries from God and nature, for it knoweth that a good life is required, and that wis-

dom cometh from God, so that it despaireth to obtain the mysteries from God; and being unwilling to forsake sinful appetites, it endeavours to obtain the knowledge of the mysteries by unlawful means, and so makes a bad use of the magical desire which was kindled in him by the saturnial property; for he runs *to* the devil, studies witchcraft, and all forbidden arts, to gain thereby a familiarity with wicked spirits, and knowing that the devil will not call upon him for amendment of life, but will, as he hopeth, put him in possession of these mysteries, and suffer him to continue in his wicked and vain hopes, flying from God because he is good, seeking after the devil, who in the end will deceive him in his hopes, and destroy his soul.

Jupiter.

♃ among the planets hath *a goodly splendor*, and lively sprightly light; a certain joy, for the contemplative melancholy of Saturn, breaks out in Jupiter into action, which causeth in him flashing rejoicing lights, with a quick brightness and shining. This cannot be better expressed, than by a wise contemplative person, who being desirous of wisdom and secret knowledge, seeks it with a kind of melancholy contemplative look, if we consider only his outward appearance, for so far he is truly *saturnine*, so as we judge him sad, when indeed he is only serious; and although his countenance be heavy, yet his heart is pleasant inwardly, and this is the *right* saturnine property. But when the wise man, after much melancholy and contemplation, hath found out the secret he sought for, then he falls with great joy from contemplation to action, and then the pleasure that was only inwardly, appears outwardly on his face; for the color ♄ (tin) is bright and lively, though his outward appearance be dark and cloudy, so that Jupiter is nothing but the centre of ♄ (lead) manifested; for in Jupiter, which is the next planet under Saturn, the contemplative influence begins to be active, which causeth such a bright light, and such a lively stirring brightness in Jupiter, for he is the first active planet wherein the joy of the contemplative faculty is mani-

fested, which it sets forward for action, and descends from Saturn to Jupiter. ♃ then, as we have said, is the first *active* planet, for in him, that which first begins to break out into action was formerly conceived in Saturn, even as the thoughts which are silently concealed in the heart, are actually and audibly manifested in the mouth, where the very thought begins to break out into action, in the voice, in articulate formed sounds and words: not without reason, therefore, did the wise men attribute to *Saturn* all scholars and philosophers, as also all priests and hermits, all melancholy and reserved persons, who love a solitary and retired life, and who are always full of thoughts, and are more disposed to contemplation than to action. On the contrary, to *Jupiter* all statesmen, magistrates, and tradesmen, who use their heads more than their hearts, and who are always busied in outward mechanical actions, and not in the inward profound speculations of the mind; and truly all professed mechanical arts were found out first by the speculation of the mind, for they are but the inventions of contemplative spirits, so that the statesman receives his politics from the philosopher, the one finding, and the other executing, so that contemplation still *precedes* action, as Saturn is before Jupiter in the heavens, even as thoughts are conceived in the mind prior to the action of speech. Again, who can see the leaves and flowers that are in the tree; certainly no man, but when the tree hath put them forth, then they are manifest to all men; even so our thoughts, while they are in the heart, appear to none but God and our own souls; but when manifested by words or actions, they are known to all, *the heart is the forge of the saturnine properties wherein the thoughts rise and are formed*, and such as the thoughts are, such are the actions; therefore if the saturnine properties be good, those of Jupiter must be the same, the saturnine being the source of all. Therefore, a wicked man being of the saturnine or melancholy nature, he is exceedingly wicked and dangerous.

Mars.

♂ signifies the fiery principle. This is worthy of our obser-

vation, that among the planets the Sun signifies the pure principle of light, and Mars the principle of fire, whence observe that Mars is exalted above the Sun in the great world, which shows to us the corrupt complexion of nature at present and of man: also, the fire in both being placed *above* the light, the principle of wrath being more predominant than the principle of love; thus hath God portrayed, as we may say, the fall of man, in the great world out of which he was taken, and in which, as in a glass, he may see his present and future state.

Sun.

We are now come to the noblest of all the planets, the ☉; we will begin with the metal attributed to that planet, which is *gold*, the most perfect body under the Sun, for there is no superfluity in it, nor any inequality of elements, for it consists of most pure elements, equally proportioned by nature, and by a long concoction of many years; it is most perfectly fixed, and digested into the best temperature that can be, in which respect it is *incorruptible*, for neither fire nor water can destroy it, nor can length of days waste or alter it, nor can the earth ever rust it; but amidst all these inferior elements, which corrupt all other bodies, *gold remains invincible for ever;* a wonderful thing indeed, that a body born in a corruptible place in the earth, should be incorruptible, contrary to the nature of the parents. This made the wise men conclude, that there was in the centre of the elements, a certain incorruptible hidden substance or seed, out of which gold was made; and in the search or inquisition after this, they labored much, but they chiefly sought it in gold, because in gold it was most perfectly digested. It has been asked, why and wherefore all the world have unanimously admired gold, and made it the price of all other commodities; how came they to agree in this point, when they disagree in all others, more or less? for my part, the scriptures have given me the amplest satisfaction on this head; and since I have already entered into this discourse, I shall, in as few words as I can, lay down my judgment concerning it. We read, in Genesis, that the use of metals were known to man, even in

the days of Adam, long before the flood; and though the scriptures mention no metals but brass and iron, yet may we from thence conclude, that gold and silver were not then known, but rather infer the contrary, for gold and silver are easily melted out of their ore, but iron and brass not without difficulty and labor; wherefore, if they knew that which was most difficult, consequently they were no strangers to that of easy access. Now in the days of Adam and Tubal Cain, there were but few men in the world, so that there was more riches than they could possess; nor need they to have looked for metals to exchange with, for all was in common without purchase. It is plain then, that the first use that man made of gold was not to traffic with; let us then enquire, what it was that made gold so precious, and so much admired. Certainly the world is in most gross ignorance, inasmuch as there is not one who can tell what gold is good for; did nature make it only to look at, and to pass from one hand to another? Can it only be seen and felt, and is there no other use for it? Moses took more than ordinary notice of it, and knew its nature, and what it was good for; otherwise he had not been so curious, as so particularly to mention and praise it, as he has in Genesis, where speaking of the four rivers that came out of Eden, says "the name of the first is Pison, and is that which encompasses the land of Havilah, where there is gold, and the gold of that land is good." I ask now those ignorant enemies of divine and natural magic, if Moses *was* skilled in metals or not; if he was, and being so great and pious a man, how dare they condemn that which teaches the knowledge of metals: if they say he was *not* skilled, his own writings will condemn them, for in this text, he not only says that gold is there, but that likewise the gold of that land is good; for my own part, I could wish he had said what it was good for, and wherein the goodness consisted; but surely as to the skill of Moses, the scriptures bear him witness, that *he was skilled in all the learning of the Egyptians;* but if we will prove the skill of Moses out of his own practice, we need go no further than the golden calf, which by his skill he calcined and burnt to powder, and sprinkling it with water, gave it the Israelites to drink, and so made an *aurum portabile.*

Surely gold is good for health, and was first used for that purpose, which made it so precious, though that use is not known in our days, yet we have been so fortunate as to see gold dissolved in certain water, and that water, together with the gold in a long decoction, congealed into little red stones like rubies, which when re-dissolved, and exalted by several multiplications, will show us what gold is good for, and why the first fathers of the world did so much esteem it, which continues to be highly valued to this day, though the principle cause why it was so esteemed originally, is not now known to the usurers. Gold by Ante-Diluvians was used for physic, and not for traffic; and its use as a medicine made it much desired and sought after, inasmuch, as it was not only necessary for the prolongation, but also preservation of life; for many learned and religious persons are of opinion, *that Adam and the other patriarchs who lived before the flood, did excel in this kind of knowledge, and prolonged their lives many hundred years, with the use of this medicine,* whose virtues all men admire, and place more esteem on it than on any other thing; and though the knowledge of the use and *virtues* of gold was lost in process of time, yet the custom of admiring and valuing it has remained, so that gold came to be accounted the most precious of *all* substances, and at last was appointed to be the price of all commodities, and to pass in exchange for all necessaries whatsoever. I shall not now forbear to lay down the reasons which made Adam seek for a medicine in gold; though we have no books written by Adam out of which we may take these reasons, yet we have still the book of created nature, which was the only book Adam had to use, and therein is as much to be seen now as in the days of Adam, and those reasons which Adam therein saw, the same do we now see. Before the fall of Adam the elements of earth and water were much purer than they are now, and the influences that descended from Heaven were more abundant and more vigorous than they have been since; thus the fruits that were in paradise, and on which Adam fed, were without doubt of an heavenly complexion, there being in them such an abundance of light and brightness that they shone like the Sun and Moon, by whose influence

they were produced; yea, even the ancient poets in their allegories tell us of the *golden age*, &c., by which pictures they mean nothing else but the great fertility before the fall, and without doubt the waters and dews *then* were considerably more luxurious and bright than they are now, from having much more of the heavenly influence and light in them, so that the fruits of paradise being nourished with those bright, luxurious, and shining dews, *did glisten and sparkle like the stars of heaven;* for at that time man was not at variance with his God, wherefore God did most lovingly pour down his blessings in a much greater degree than the earth now does or would receive. But when man transgressed, he became *separated* from his god, and immediately the earth was cursed, and as the rabbins express it, the upper springs of heavenly fountains were stopped, so that the stars did not so abundantly shed down *the spirit of life* as they did before, for Adam was cast out of God's paradise (the Sun) to dwell (as a banished man) on the cursed earth, and to eat the cursed bitter fruits thereof, and we must naturally conceive that the remembrance of the paradise and the heavenly glittering fruits therein, was most fresh in Adam's memory, even as the remembrance of our country will remain to a banished man. When therefore, he was constrained to make use of the corruptible fruits of the accursed earth, he must needs see the difference between them and the fruits of paradise, for the paradisiacal light and glory was not in them; this recollection we may reasonably conclude made Adam and his posterity, who were instructed by him, to search diligently; if any amongst the fruits and productions of the earth retained their primitive paradisiacal splendor; but when they had done all they could, none such were to be found in all the vegetable kingdom; colors there were, in flowers and fruits, but fading and corruptible, there was no durable light nor shining lustre in them; at last they came to search the mineral kingdom, but God had removed that from their eyes, it was locked up like a treasure in the bowels of the earth, and they must dig for it, and with much labor they find it. Then saw they a resemblance to the first paradisiacal splendor, and that most durable and incorruptible, having in some measure the primitive glory of

paradise ; *for in gold* the *fire of heavenly complection aboundeth, and in silver the light,* and the like appearance is in all the inferior metals, though not in the same purity. They also saw it sparkling in precious stones, as diamonds, rubies, &c. which made them respect them as certain relics of paradise. But as gold and silver could be neither eat nor drank, they therefore labored much to *extract the light and tincture out of them, that they might feed on them as on heavenly paradisiacal food or essences.* This transcendant art they received from God, and not by any human industry, God having revealed it to them as a means to prolong life, and by which they lived many hundred years, through the will and providence of God. Therefore in the first and early times, gold was respected by wise men for its *medicinal* qualities (and it is for these ends all *true* alchemystical philosophers labor). I cannot pass by a tradition of Pliny, who mentions that the broth of a hen destroys gold, if it be boiled in it, and some physicians have affirmed the same on their own experience, whereupon they prescribe that decoction as a prime restorative in physic.

The scripture tells us, that God has placed his tabernacle *in the Sun,* [the original paradise of Adam] and truly there is more of the power and majesty of God manifested in the Sun, than in any other created body, if we consider only the parts of the great world ; for we see that when the *Sun* withdraws from us in the winter time, the *life* also withdraws with it, and that many living creatures, as well as the herbs, suffer for that time, a kind of death. Not in vain then did the magi affirm, that the *anima mundi,* or soul of the world, was principally resident *in* the Sun ; for if it be true that where there is life, there must be heat, which no man can deny, then the life of the world must needs be from whence the heat arises, and questionless all the heat of this world is derived from the Sun, and communicated to all other parts, especially to the inferior elements ; and likewise in the heavens, where we observe the *Moon* suffers her monthly change, agony, and as it were death, by the absence of the Sun from her, for darkness totally possesses her, and she quite loses her light, and so continues until the Sun *again,* who with his excellent brightness and abund-

dance of light illuminates the Moon, *filling her with new light;* for, from conjunction with the Sun, she appears red and not unlike the color of heated iron, the Sun having penetrated her whole substance and infused his tincture into her.

The *Sun* then stirs up the sadness of ♄, and causes an active pleasant complexion, which otherwise, without the mixture of the Sun would be a black melancholy, which is a dangerous complexion; but where Sol and Saturn *unite,* then there is the true philosophical genius. *Sol* therefore awakens the vital spirits, and *in all his operations resembles God, for as God hath the keys of life and death in his hand, and by his sole power kills and restores; so likewise doth the Sun bear a resemblance;* for the Almighty does, as it were, look into this world through the Sun, [the local residence of the glorified humanity of Jesus Christ and the original Paradise,] and communicates his goodness by the light that is measured and proportioned to our capacities, who are not able to look on his inexhaustible light, for "no man can see him and live."

Venus.

♀ In the heavens is the next beneath the Sun, she is the *day star* and rises with him, and likewise she is the *evening star* and setteth with the Sun. Life is manifested in Sol and is shed into all parts of the world, as the life is diffused into all parts of the body. But the joy and pleasure which ariseth from the life is manifested in ♀, which makes her light more cheerly and quick than any other stars or planets, for there is in her light *such a freshness, and liveliness, as is beyond expression;* hence the Astrologers have acknowledged her the lady of love, and have made her supreme over all our pleasures.

Mercury.

☿ In the heavens representeth the subtile vital spirit, and is therefore seldom separated from the Sun any great distance, keeping always in his beams, *even as the vital spirit accompanieth the soul.*

Luna.

☽ In the heavens *signifies the sensual soul,* for though the Moon puts on the image of the Sun and is full of light, and hath a true heavenly complexion, yet by and by she loses all her light, becomes dark, and puts on the image of the Earth; even so doth the animal soul, for one while she adheres to the image of God and is full of heavenly thoughts and desires, and in an instant she adheres to the flesh and is full of sinful affections; and thus she falls and rises, rises and falls again, in a perpetual course of revolution, so that the most righteous here on earth are subject to these failings, for they wax and wane, in evil and good dispositions; though they are the children of the light, yet have they their spots and eclipses, which makes the Scriptures describe the church triumphant, *as a woman that hath the Moon under her feet,* for, in that glorious church in heaven, we shall be no more subject to such inconstancy; but shall trample the Moon under our feet, and be like the Sun, penetrated through and through with light, splendor, glory, and majesty; and consequently free from every degree of darkness.

FINIS.

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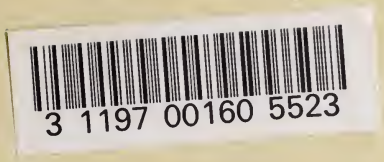
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